

NOTES

ON THE

BASHGALĪ (KĀFIR) LANGUAGE.



COMPILED BY

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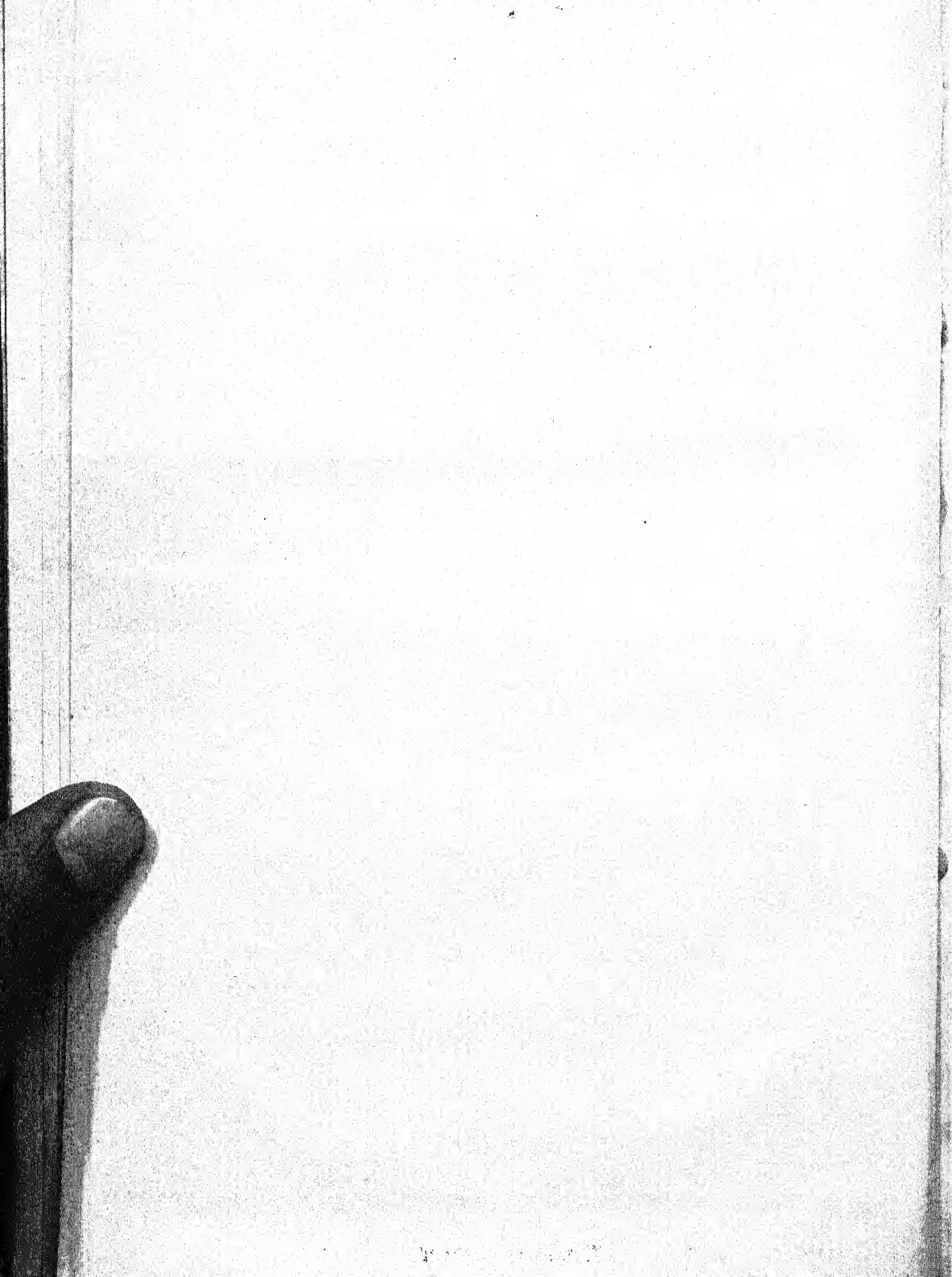
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SYSTEM OF TRANSLITERATION ADOPTED.

A.—PERSIAN OR HINDŪSTĀNĪ LETTERS.

ا a	د d	ش <u>sh</u>	ل l
ب b	ذ ḍ	غ <u>gh</u>	م m
پ p	ر r	ف f	ن n
ت t	ڑ ṛ	ک k	و w
ث ṭ	ز z	گ g	ه h
ج j	ژ <u>zh</u>		ی y, etc.
چ ch	س s		
خ <u>kh</u>			

B.—VOWEL SOUNDS.

a	as in America.
ā	„ „ father.
â	„ „ fall.
e	„ „ French <i>était</i> .
ē	„ „ mate.
i	„ „ pin.
ī	„ „ pique.
u	„ „ bull.
ū	„ „ the oo in fool.
o	„ „ first o in promote.
ō	„ „ second o in promote.

If a vowel is nasalised, as in the Hindūstānī word for “in,” or the French word “bon,” the sign *~* is placed over the nasalised vowel.

In quotations from different authors, their system of transliteration has not generally been changed.

Where a consonant is doubled it is pronounced with greater force.

PREFACE.

AT the latter end of my two years' duty in Chitrāl, in March 1898, I prepared, during the short periods of leisure at my disposal, a vocabulary of 1,744 sentences from English into the Bashgali Kāfir dialect and portions of a short grammar, with the aid of two of the most intelligent Kāfirs of Kāmdēsh and the Bashgal Valley who could be obtained, *viz.*, Shēr Malik and Gul Mīr (a man with at least one alias), both of whom are well known to Sir George Robertson.

The services of Taman Khān, an intelligent Chitrālī, were secured to assist in these translations. No *bonā fide* Kāfir, conversant with either Urdū, Persian or Pushto, or in fact any language except his own and a little Chitrālī, was available. Both the Kāfirs employed knew a few words of, but could not converse at all readily in, Urdū, and had a very useful knowledge of Chitrālī. Taman Khān understood Urdū and Persian well.

Before commencing this task I had studied the Khowār or language of Chitrāl. As the Kāfirs mix more freely with Chitrālīs than with any other race, those residing in the eastern portion of Kāfiristān pick up a certain amount of the Chitrālī language, and several of their idioms—(in the Bashgali dialect at all events)—are identical with those of the Chitrālī or Khowār. Every one of the sentences now published [except 12 taken from other sources marked (¶)] was taken down by me personally: some were frequently gone over, on successive days, to insure as much accuracy as possible.

The Kāfir dialects are not written. There are no Kāfir books, and it is generally said there are no rock inscriptions in the country which would help to throw any light on the origin of the language. It would be interesting to find the rock inscription, ordered to be set up by the Emperor Timūr, referred to in Appendix I, if it is in existence.* Sir George Robertson (1896) and Dr. Wolff (1861) mention a rumour that some rock inscriptions exist in the country, and Colonel Gardner states he saw some about 1826 A.D. The popular Kāfir sentiment regarding writing and reading will be found recorded in sentence No. 1129. The Kāfirs, however, have a legend that, at one period of their race, they practised reading and writing.

It seems desirable that the language, as it is now used, should be mastered, for the Afghān rule must result in its becoming largely modified.

As a consequence of the conversion of the Kāfirs to Mahomedanism, which will take place to a large extent within a few years, very many of their manners, customs, and religious and social ceremonies will undergo a great change. Indeed it is hardly too much to predict that, as no written records exist of the Kāfir languages, in a few

* Since the above was printed "The Life of Abdur Rahman, Amir of Afghanistan, G.C.B., G.C.S.I.," edited by Mir Munshi Sultan Mahomed Khan, London, 1900, has been published.

The following is an extract from pages 291, 292 :—

"I intend to make the Fort of Kullum (which is situated in the heart of Kāfiristān in the most impregnable part of the country, owing to its strong position) the military station for the main body of my army on the northern frontier.

"It will be interesting to my readers to hear a stone was found at the gate of the Fort of Kullum, on which these words were engraved :—

"The Great Mogul Emperor Timour was the first Muslim conqueror who vanquished the country of this unruly people up to this point, but could not take Kullum, owing to its difficult position."

years, the new rulers of the country will have swept into oblivion the very names of some of their ceremonies, deities, and customs, so that these will be lost to all possibility of research. Thus the Persian words *rōza*, fast; *khudā*, God; *bihisht*, Heaven; *dūzak*, Hell, have been grafted into the language, and are largely used.

It is believed that the *Bashgali* dialect, with minor modifications, is understood by most of the *Siāhpōsh* *Kāfirs*.

The people of *Kāfiristān* do not generally speak of themselves, nor of their language, as *Kāfir*. They are known amongst themselves as belonging to certain clans or valleys, such as *Bashgalī*, "a man who resides in the valley of *Bashgal*"; *Waigulī*, "a man of the *Waigul* district," and the language they speak is also similarly designated.

It is very hard, if not impossible, to render by English letters the correct pronunciation of many of the words, especially some of the nasal sounds. Sir Alexander Burnes gave his opinion that it was impossible for an Englishman to pronounce some of the *Kāfir* sounds. Among the most difficult to pronounce are some of the second persons plural of the future, imperative, and conditional of several verbs.*

It is impossible that this collection of sentences and grammar can be free from mistakes, as, in some cases,

* If it is thought by an European critic that the spelling herein adopted in words such as *ārgr*, *mīst*, *prēl*, is defective, it may be mentioned that, according to the Oriental notions of orthography, all words like "stick," "stamp," "string" are in need of a vowel. According to their notions the proper spelling would be, "istick," "ishtamp," "ishtring"; the initial "i" appearing to them as indispensable, as some vowel appears, to our Western perceptions, desirable, in the three *Kāfir* words above quoted.

possibly the Kāfirs did not exactly understand the nature of a sentence, the translation of which was desired, as well as for the following reason : Sometimes a sentence, of which the Kāfir translation was needed, would be carefully explained to the Kāfirs by the Chitrālī employed, and apparently well understood. One of them would give his rendering. The other would frequently object, stating it would not be so spoken in his village, etc., etc. Thereupon a heated altercation would arise, lasting a long time, without any agreement being arrived at. In such cases the rendering which seemed more likely to be correct has been accepted. From these sentences, and from many others taken down, but not printed, a short Bashgali Grammar has been prepared.

The language will be seen to resemble Urdū in construction. It has many Persian and Sanskrit words.

In the following pages the transliteration is that laid down for the Linguistic Survey, Government of India, 1898. Our letters, however, appear unfitted to represent certain Kāfir sounds.

If the language appears a simple one, owing to the brevity of its grammar, and sterile as to the number of words, it may be remarked that, as is the case in Chitrālī, the idioms are extremely numerous. It would probably take any person a considerable time, under the most favourable circumstances, to speak the language idiomatically correct.

The leisure at my disposal did not permit of my making the grammar more complete than it is, the material for preparing these papers being collected during the intervals of more important duties. Efforts were made, without success, to elucidate many principles of grammar

other than those now produced. It was impossible to obtain from the Kāfirs employed, with any degree of certainty, information regarding many points on which it was sought. As I am not a linguist, it seemed to me that the leisure available for this work would be utilised better in procuring a large number of sentences on every day topics and in simple form, than in endeavouring to solve grammatical intricacies which, with men such as the Kāfirs, might have taken up a great deal of time with possibly very small result.

The amount of time taken up and the difficulties and disappointments experienced in endeavouring to elicit grammatical and other linguistic information, from such very unsophisticated men as are the Kāfirs, are described in Surgeon-Major Bellew's lecture at the United Service Institution, India, 1879; Dr. Leitner's similar lecture of 1879; Dr. Leitner's "Dardistān" (1877); and Sir George Robertson's "Kāfirs of the Hindūkuṣh." Dr. Leitner's opinion was that the difficulties in the way of finding out the rules of Kāfir grammar were insuperable.

Dr. Trumpp in his article in the Royal Asiatic Society Journal, 1862, remarks on the absence of aspirates in the Kāfir language. Sir G. Robertson informs me he tried to teach some Kāfirs to pronounce a few English words, such as "happy," "hard," but found it impossible. In my vocabulary of sentences a few will be found.

As is the case in some other languages, notably Turkish, the attention paid by the Kāfirs to certain intricate rules of euphony, which must be puzzling to any one not born in the country, is very remarkable.

Sir G. Robertson, in his manuscript notes, remarks on the great difficulty experienced owing to the apparently

erratic way in which the Kāfirs inflect words for the sake of euphony, "which they must have at all hazards, eliding words, adding suffixes and affixes, and cutting off syllables whenever there is a difficulty of pronunciation. They try to make the smallest possible number of words express their meaning. They express their meaning to a great extent by gesture, intonation of the voice, and laying particular stress on some syllable, or word in a sentence."

The same word will not always be found spelt in an uniform way in my collection. Many letters are interchangeable, thus $z = ds$ or ts , as *zīm*, *dsīm*, *tsīm*, snow; $j = zh$ or ch , as *manjī*, *manchī*, man; *jārlm*, *zhārlm*, I will kill. Letters are often transposed, as *bagrām*, *bagām*; *katrawor*, *kartawor*; *brōbur*, *barābar*, *bōrbur*. In words such as *pshtarak* the *p* is often dispensed with. For the sake of euphony or scansion, words undergo a great variety of changes, thus, "a man" may be *manjī*, *manchī*, *mōsh*, *mochī* and even *munshī*; "very much" may be *bluk*, *biluk*, *biliuk*, *bilugh*; "good," or "well," is *lē*, *less*, *lesst*, *lessta*. Short vowels are sometimes lengthened, and long ones shortened; sometimes a syllable is dropped, and at other times one is inserted, thus, "female" may be *strī*, *shtrī*, *shtarī*, *shtārī*, *ishtrī*; "to-day" may be *pshtarak*, *shtarak*, *shtak*, *stak*, *stag*; "for the sake of," *dugā*, *gā*, *tkā*, *kē*, *dē*; for "he," or "it is," there are at least ten words, and for "he," or "it becomes," at least six words.

In very many words I found it impossible to decide whether the vowels should be long or short, whether certain vowels should be nasalised or not, and whether, in certain words, the *r* and *t* should be hard or not. Great varieties of pronunciation were met with.

The same difficulty was experienced by Azīmullah, a good Persian scholar, mentioned on page 165, Appendix I.

It has been stated in London newspapers that the easiest route for an army attempting to invade India from the North of the Hindū Kush would traverse the centre of Kāfiristān; it may, therefore, be desirable that, for military reasons alone, something regarding the language of the country should be known.

I have to acknowledge my great obligations to Dr. Grierson, C.I.E., Indian Civil Service, for much assistance kindly given me in preparing these papers, and for placing a great many documents at my disposal.

GRAMMAR.

(I) ARTICLE.

1. There is no Article in the Bashgali corresponding with our Indefinite Article; when desirable the cardinal *eo*, one, can be used.

(II) SUBSTANTIVES.

2. The Substantive has two genders, masculine and feminine, but the rules regarding gender are not universally followed. Whether the varieties of gender are natural only, or grammatical as well, I cannot state positively.

Some Nouns which appear feminine are as follows: —

<i>amu</i> ,	house.	<i>khunzā</i> , <i>kunzā</i> ,	princess.
<i>argru</i> ,	ceiling.	<i>miok</i> ,	mouth.
<i>basnā</i> ,	clothing.	<i>māroī</i> ,	stick.
<i>brunz</i> ,	lawn.	<i>parr</i> ,	apple.
<i>burē</i> ,	bread.	<i>pott</i> ,	road.
<i>dāo</i> , <i>dār</i> ,	wood.	<i>shū</i> ,	rose.
<i>dārē</i> ,	beard.	<i>tokum</i> ,	numda.
<i>gāo</i> ,	cow.	<i>tūs</i> ,	chopped straw.
<i>gol</i> ,	country.	<i>ushp</i> ,	horse.
<i>ishtrē</i> ,	woman.	<i>yās</i> ,	grass.
	<i>zhū</i> ,	hair.	

Adjectives ending in *a*, *l*, *m*, *n*, *r*, used with the above words, also tenses of verbs ending in *l* or *a*, undergo certain changes. This is not, however, universally the case. Some sentences of the vocabulary will be found to contradict this rule. They are, however, all recorded exactly as rendered, at the time, by the Kāfirs employed to translate.

3. The use of *neo*, *nāh*, male, and *ishtrē*, female, is very common to indicate natural gender, as *neo ushp*, horse; *ishtrē ushp*, mare.

4. The following examples show that a feminine seems recognised :—

<i>manchā-ē ushp brī,</i>	A man took a horse.
<i>ishtrī mṛī,</i>	A woman has died.
<i>shālē khunā mṛī,</i>	Perhaps the Queen will die.
<i>māṛī perongī,</i>	The stick is broken.
<i>ā brā jugār āwrī,</i>	My brother took a wife.

In the above instances the terminal of the Verb has been changed from *ā* to *ī* to agree with the feminine Noun. Two examples contradicting the above are in the sentences, namely—

<i>ushp mṛā,</i>	The horse died.
<i>gāo mṛā,</i>	The cow died.

5. Dr. Trumpp was doubtful whether Nouns and Adjectives had any gender; he says “so much is clear that the terminations of Adjectives do not change according to the gender of Substantives.” Sir George Robertson says he is uncertain whether any feminine is really recognised, but he is sure that some changes are made in Adjectives in connection with the Substantive which they qualify, perhaps only for the sake of euphony.

6. The Substantive has the following states in declension :—

- (i) The Subject, viz., Nominative or Agent.
- (ii) Genitive (of), dative (to), ablative (from, etc.), locative (in, etc.).
- (iii) Accusative.
- (iv) Vocative.

7. The Nominative singular and plural are often identical.

8. The Oblique cases are formed by adding certain post-positions (see para. 63) to the inflected cases.

9. The Nominative or Agent precedes the Accusative and Verb; as *tos't pitr to latrī psetai*, thy father lost thy property.

10. Whether the Bashgali (like the Arabic and Sanskrit) recognises the Agent (instrumental) case or no, in sentences where transitive Verbs are used in the Past Tenses, or whether it follows the Persian construction, is not clear. By the Agent* form is meant the idiomatic inversion of the sentence, by which the Verb is rendered passively, and agrees in

* The Agent case is the case with *nē* in Urdū, when the post-position *ko* is not used with the Noun, which is the object.

gender with the real object, if any, the object (accusative) becoming the subject and being rendered in the Nominative. When no Nominative is expressed the Verb is impersonally in the singular masculine form. Thus "he killed the horse" would become "the horse was killed by him." Dr. Trumpp came to the conclusion that the Agent was used in the dialect of which he wrote; that in the singular it was not inflected (being identical with the Nominative); and that in the plural it took the termination *ē*. Dr. Grierson thinks the Agent is used in Bashgali. I applied very many test sentences and sometimes found it apparently used and at other times not. The following sentences seem to show the Agent is used :—*

- | | |
|-----------------------------------|-------------------------------|
| 1. <i>iā brā jugūr awrī,</i> | My brother took a wife. |
| 2. <i>zhī marē iāst urr brī,†</i> | A kite took off my partridge. |
| 3. <i>manchī-ē iā ushp brī.</i> | A man took off my horse. |
| 4. <i>manchīē wish ptess,</i> | The man gave medicine. |
| 5. <i>ōts host susnī awarī,</i> | I brought a handkerchief. |

The following seem to show that the Agent is not used, or, at all events, the Agent is the same as the Nominative :—

- | | |
|-------------------------------------|--------------------------------|
| <i>mehar band krissā,</i> | The ruler has imprisoned him. |
| <i>marīr jawār iārā,</i> | The boy has eaten Indian corn. |
| <i>Aoghānī digar pilingi kress,</i> | The Afghāns have done injury. |
| <i>mehar shtrī awariss,</i> | The ruler took a wife. |

11. Khān Sāhib Abdul Hakīm Khān,‡ who has made some translations into Bashgali, informs me he thinks the Agent is not used. He has favoured me with translations of the following test sentences :—

- | | |
|--------------------------------|------------------------------------|
| Thou hast made my cloth dirty, | <i>Tu iāsta basenā mul krā.</i> |
| She has cooked my food, | <i>Aske iḡē buṭi karā.</i> |
| Who has caught the thieves? | <i>Shtār ku wanemiā?</i> |
| We have caught one thief, | <i>Emā ē shtār wanemiā.</i> |
| He has washed my dirty cloth, | <i>Aske iāsta mul basenā nigā.</i> |

* The following examples occur in Sir G. Robertson's manuscript papers: *manchī uzhur dugā jugūr awrī*, the man has brought a woman for medicine, and *Utah ano awrā*, Utah has brought ghi.

† In another instance, viz., *zhī marē damitī gwā*, the kite having caught (it) went, *zhī marē* is masculine, and, if so, in example 2 *brī* seems to agree with *urr*.

‡ His transliteration differs from mine in some words!

He has cleaned my gun,
 Who has given you medicine?
 I hear your speech now,
 I yesterday heard your speech,
 You yesterday said some words to
 Chānlu,
 When you arrived yesterday I had
 not eaten my food,
 My brother had killed his daughter
 when I arrived,
 My daughter had eaten the fruit
 when Mirak came yesterday,
 He fired two guns,
 You men have brought good wood,
 Thou hast killed my cock,
 The father killed his own son,
 The father is killing his own son,
 The horse has eaten all the grass,
 The horse is eating the grass,

Aske īsta tapka sagāya.
Tō gē dāriu ku ptesesh?
Ō tu vari īshtrak kar tēnum.
Ī tu vari dus sangāisi.
Dus Chālu tā tu kai mār nazush
bā.
Tu dus preishtā ī yash na
yārēssi.
Ō parimā īsta bra askesta jus
jārissi.
Dus Mirak āzittā īsta jū kach-
wech yārissi.
Aske du tapka barkstara.
Shā manchiā lē dao averestai.
Tu īsta nai-kakak jāriā.
Tot amu pitras jāriā.
Tot amu pitr jārana.
Ushpe sundi yus yārissi.
Ushpe yus yuno.

12. In mentioning the difficulty of ascertaining, for a certainty, whether the Agent form is used or not, it may be noted that there are many parts of India where the Agent form is not understood, and not used by the country folk, who are very far more advanced in grammatical notions than are the Kāfirs.

13. The genitive has often no suffix,* being recognised merely by apposition, the Noun, which is in the genitive, being placed before that which governs it; as—

Mirak amu,
Ushp kudum,

The house of Mirak.
 The work of a horse (grooming).

Sometimes the suffix *i*, *ē*, *iē*, *st*, *est*, *es* or *s* is applied, as *manchi-est*, of a man; *mehr'st pattī*, letter of the Ruler.

* Kāfirs often dispense with suffixes and post-positions when the meaning is quite clear without them.

Sometimes the Chitrālī form of genitive is used, adding *o* to the Nominative, as—

sirkāro, of Government.

bidāo, of heart.

tōttio, of father.

wū-o, of sister-in-law.

A common form of Genitive is to add *wā* to certain compound words, such as *āl bidā-wā*, of great heart (generous); *digar zira-wā*, of bad heart; *sh̄tal warā-wā*, of true word; *lattrā-wā*, (man) of property; *drush̄tā-wā*, (man) of poverty; *kāno-wā*, (a place) of trees, (shady); *lē bidā-wā*, (man) of good intention.

Where we use a Genitive the Kāfirs often use a Dative; thus, in place of “a horse’s bridle” it is very usual to say “horse-to bridle.”

14. The Dative, Locative, and Ablative are formed by adding the suffixes *ā*, *ē*, *ī*, or *ō*, together with *tā*, *stē*, *mēsh* or some other of the postpositions mentioned in para. 63. The Ablative is sometimes formed by adding *ē* to the Nominative, as *eo gujarē*, in one day; *tarwochē*, with a sword; or *ā*, as, *peshāniā*, on (your) forehead; *dush̄tā*, on (your) hand. In the Dative, the suffix *tā* is often dispensed with. Sometimes the suffixes *ā*, *ē*, etc., are not used, or short vowels are used in place of long ones.

15. The Accusative or Objective is often the same as the Nominative. Some words add *a*, *ē*, *e*, or, (as in Khowār,) *o* for the Accusative, or change the terminal, if a short vowel, into *ē* or *o*, as—

work,	<i>kudūm</i> ,	Accusative,	<i>kudūmu</i> ,
horse,	<i>ush̄p</i> ,	„	<i>ush̄pē</i> .
snow,	<i>zīm</i> ,	„	<i>zīmo</i> .
head,	<i>psh̄ai</i> ,	„	<i>psh̄aio</i> .

16. The Vocative is usually formed by adding *ā* or *o* to the Nominative, as *tōtt-ā*, father! Sometimes it is the same as the Nominative, some Interjection, such as *hē*, preceding it.

17. The Nominative plural is often the same as that of the singular, but sometimes *ān*, *ēn*, *īn*, or *on*, is added.

18. The inflected cases plural (as in the Chitrālī) end in *ān* or *ōn* or *on*.

EXAMPLES.

19.

Manchī, man.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>manchī,</i>	<i>manchī</i> or <i>manchīān.</i>
Gen.	<i>manchī-est, manchī-s,</i>	<i>manchīōn</i> or <i>manchīōn'st.</i>
Dat.	<i>manchī-ē tã,</i>	<i>manchīōn tã.</i>
Acc.	<i>manchī-ē,</i>	<i>manchīōn.</i>
Agent (?)	<i>manchī-ē,</i>	<i>manchīōn (?)</i> .
Abl., Loc.	<i>manchī-ē stē, etc.,</i>	<i>manchīōn stē, etc.</i>
Voc.	<i>manchī-ā,</i>	<i>manchī-ā.</i>

Ushp, horse.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ushp,</i>	<i>ushp.</i>
Gen.	<i>ushpē, ushpō,</i>	<i>ushpān.</i>
Dat.	<i>ushpē tã,</i>	<i>ushpān tã.</i>
Acc.	<i>ushpē,</i>	<i>ushpān.</i>
Agent (?)	<i>ushp-ē (?)</i> ,	<i>ushp.</i>
Abl.	<i>ushpē stē, etc.,</i>	<i>ushpān stē, etc.</i>
Voc.	<i>hē ushp,</i>	<i>hē ushp.</i>

Tōtt, father.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tōtt,</i>	<i>tōtt.</i>
Gen.	<i>tōtt's, tōtti, tōttiō,</i>	<i>tōttān, tōttān'st.</i>
Dat.	<i>tōttē tã,</i>	<i>tōttān (?) tã.</i>
Acc.	<i>tōtt,</i>	<i>tōttān (?)</i> .
Agent (?)	<i>tōtt-ē (?)</i> ,	<i>tōtt (?)</i> .
Abl.	<i>tōtt stē, etc.,</i>	<i>tōttān stē, etc.</i>
Voc.	<i>tōttiā,</i>	<i>tōttiā.</i>

(III) ADJECTIVES.

20. The Adjective ordinarily precedes the Noun, as *āl wōtt*, big stone; if used as a predicate, it follows, as *tā tōtt brā sang digar ess*, your clan is all bad.

21. It sometimes undergoes inflection of case to correspond with its Substantive as *shē siūm*, an old carpet; *siūmē kālē tã*, in an old fort.

22. Several Adjectives were recorded by me as ending in *l*, *n*, *n*, *r*, such as *āl*, big; *siūm*, old; *shingēr*, pretty, and, when in company with certain Substantives, adding *a*, *ē*, *i*, presumably for the purpose of gender. Adjectives ending in *ā* change the *ā* to *i* for the feminine, or, at all events, occasionally, for the sake of euphony.

The following are examples :—

<i>āl mosh</i> ,	big man.	{ <i>ālī parr</i> ,	big apple.
		{ <i>karī ālī ushp</i> ,	long, big horse.
		{ <i>ālā amu</i> ,	big house.
<i>digr manchē</i> ,	bad man.	<i>digrī putt</i> ,*	bad road.
† <i>drgr lū</i> ,	long root.	<i>drgrī ushp</i> ,	long horse.
<i>drgr warī</i> ,	long story.	<i>drgrī argrū</i> ,	long log.
<i>kazhēr wakī</i> ,	white lamb.	{ <i>kazhērī gāo</i> ,	white cow.
<i>āl kazhēr wōtt</i> ,	large white stone.	{ <i>kazhēra ushp</i> ,	white horse.
		{ <i>kazhērī dārī</i> ,	white beard.
		{ <i>kazhērī zhū</i> ,	white hair.
		{ <i>shingēra dare-</i>	pretty garden.
		{ <i>stān</i> ,	
<i>shingēr</i> ,	pretty.	{ <i>shū shingēra ess</i> ,	rose is pretty.
		{ <i>shingēra brunz</i> ,	pretty lawn.
		{ <i>shingēra basnā</i> ,	pretty clothes.
		{ <i>shingēra pish</i> ,	pretty flowers.
<i>wishtr taman</i> ,	wide trousers.	<i>wishtrī putt</i> ,	wide road.

* The Adjective qualifying *putt* is sometimes masculine.

It has been suggested to me that the first *r* is pronounced like the Sanskrit vowel *r̥*.

zhāl bhīm, wet ground. $\left\{ \begin{array}{l} \textit{zhālī burī}, \text{ wet (uncooked) bread.} \\ \textit{zhāla yus}, \text{ wet (green) grass.} \\ \textit{zhāla dār}, \text{ wet (green) wood.} \end{array} \right.$

The following instances are contrary to the above rule :—

brā shingorā assā, the brother is handsome.
ushp shīgūl assā, the horse is fast.

Possibly the rule, as in Khowār, is that males are Masculine and natural females Feminine, and all others Neuter, but, whatever rule may be made out, there appear examples to show that it is not regularly followed.

23. Khān Sāhib Abdul Hakim Khān has obliged me with translations of the following thirteen sentences to test the existence of inflections of Adjectives to agree with Substantives. Certain Adjectives which I found to end in *īr* in the Nominative Masculine Singular, end, in his translation, in *era*; and the word *āl*, big, is rendered by him as *ōla*.* Words like *kazhera*, when used to qualify Nouns naturally feminine (such as cow, mare), generally change their termination in these examples into *i*, but all other Adjectives ending in *n*, *a*, *k*, undergo no change.

Thy beard is white,	<i>tus darī kazhera assa.</i>
My hair is white,	<i>īsta dru kazhera assa.</i>
My daughter is not pretty,	<i>īsta jū vizheri n'aza.</i>
My bull is white,	<i>īsta azhē kazhera assa.</i>
My cow is white,	<i>īsta gā kazheri assa.</i>
My mare is white,	<i>īsta ishtri ushpa kazheri assa.</i>
My horse is white,	<i>īsta ushpa kazhera assa.</i>
Our horses are all white,	<i>imāsta ushpa sundi kazhera ashṭa.</i>
Take the saddles off all the white horses,	<i>sundi kazhera ushpā dā zina wakshā.</i>
All your horses are very fat,	<i>shāsta sundi ushpa biliuk karṭa ashṭa.</i>
That little girl is very dirty,	<i>aske parmenstuk juk biliuk mulchun bissa.</i>
That big boy is dirty,	<i>aske ōla āri mulchun azia.</i>
All our mares are very fat,	<i>imāsta sundi ishtri ushpa biliuk karṭa ashṭa.</i>

* If he is right, a portion of my para. 22 is wrong. In Sir G. Robertson's manuscript collection there are many adjectives ending in *l*, *m*, *n*, *r*, as *kazhīr*, *shatrum*, *damiṭl*, etc.

24. Many Adjectives are formed from the Noun of Agency of the Verb, as follows :—

1. <i>less kudūm kul,</i>	good work doing, industrious.
2. <i>widarl,</i>	fearing, timid, cowardly.
3. <i>pott saṛl,</i>	road knowing, guiding.
4. <i>ziān karōl,</i>	loss-making, destructive, malicious, harmful.
5. <i>lālu kul,</i>	song making, singing.
6. <i>less ushp p'tsir nishēl,</i>	on a horse good sitting, equestrian.
7. <i>tarwochē wīl,</i>	sword beating.
8. <i>p'putt latṛī rangal</i> (<i>ngal ?</i>),	on road property taking, highway robber.

The above can be used as Substantives or Adjectives : thus No. 2 is either timid or a coward ; No. 3 is guiding or a guide ; No. 7 sword smiting or an executioner.

25. Adjectives formed in English from a Substantive, by adding *y* or *ly*, such as foxlike, foxy, etc., are formed in Bashgali by adding to the Substantive either *chōr*, or *ayūr*, or *agyūr*, *pirstha*, *purstha*, *prishtha*, as—

<i>wrikī,</i> fox ;	{ <i>wrikī ayūr,</i> <i>wrikī purstha,</i> }	foxy, clever.
<i>krūṭ,</i> dog ;	<i>krūṭ chōr,</i>	doglike.

DEGREES OF COMPARISON.

26. The Comparative is formed by using the Positive together with the Ablative case (post-position *tā*, *stē*) of the Noun to which it refers, as—

<i>Mirak drgr manchī assā,</i>	Mirak is a tall man.
<i>Mirak Chālū tā drgr azz,</i>	Mirak is more tall than Chālu.
<i>tū kur iā kurē tā āl ess,</i>	Your ass is bigger than mine.
<i>emā manchī pachan warī tā</i> <i>damtōl asht,</i>	Our men are braver than the enemy.
<i>inā sē po sē stē kachwach</i> <i>chāgh ess,</i>	This year fruit is scarcer than last year.

27. The Superlative is formed by using a Noun of multitude or quantity with the Positive, as, *Bastī sundī manchōn tā damtōl azz*, Basti is the most powerful of all men.

(IV) PRONOUNS.

28.

PERSONAL PRONOUNS.

I, *ĩ, iã, õts.* Thou, *tã.*

The Personal Pronouns, which we use with Verbs, are omitted by Káfirs. In the Dative and Accusative they are almost always understood. In the vocabulary of sentences they have been more often inserted than would be the case colloquially.

Ots, *õ, ĩ,* I.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ots, õts, õts, õ, iã, iã, ĩ, ĩ,</i>	<i>emã.</i>
Gen.	<i>ĩ, ĩ, iã, iã'st, ĩsta,</i>	<i>emã, emã'st.</i>
Dat.	<i>iã tã,</i>	<i>emã tã.</i>
Acc.	<i>õts, õ, iã, ĩ,</i>	<i>emã.</i>
Agent (?)	<i>ĩ,</i>	<i>emã (?).</i>
Abl.	<i>iã mēsh, etc.,</i>	<i>emã mēsh, etc.</i>
Voc.		

Tũ, thou.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>tũ, tu, to, tõ.</i>	<i>shã.</i>
Gen.	<i>tõ, tõ'st, tusã, tũsã, tuse, tõstã,</i>	<i>shã'st.</i>
Dat.	<i>tũ tã,</i>	<i>shã tã.</i>
Acc.	<i>tũ,</i>	<i>shã.</i>
Agent (?)	<i>tũ,</i>	<i>shã.</i>
Abl.	<i>tũ mēsh, etc.,</i>	<i>shã mēsh.</i>
Voc.	<i>tũ,</i>	<i>shã.</i>

29.

DEMONSTRATIVES.

Inã, anĩ, he (this).
 Ikiã, askã, akĩ, iyē, izhē, he (remote).
 Inã, anĩ, he, this.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>inã, anĩ,</i>	<i>amnã.</i>
Gen.	<i>anõ,</i>	<i>amnãn,</i>
Dat.	<i>anĩ tã,</i>	<i>amnãn tã.</i>
Acc.	<i>anĩ,</i>	<i>amnãn.</i>
Agent (?)	<i>anĩ,</i>	<i>amnã.</i>
Abl., Loc.	<i>anĩ-mēsh,</i>	<i>amnãn mesh.</i>
Voc.		

Ikīā, ikia, ikya, askā, aki, iyē, izē, he, that.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>ikīā, akī, iyē, izē,</i>	<i>amkī, amgī, amgīān.</i>
Gen.	<i>ikī, akīo, ikīost, īo,</i>	<i>amshī-est.</i>
Dat.	<i>akīyē, akīo tā,</i>	<i>amkīān tā.</i>
Acc.	<i>akī, askē,</i>	<i>amkīān.</i>
Agent (?)	<i>akī-ē,</i>	<i>amkī.</i>
Abl.	<i>akīo-mēsh,</i>	<i>amkīān mēsh.</i>
Voc.		

Both *inā* (this) and *akīā* (that), if used with words ending in *m*, are liable to take that terminal, as, *inām bagrām*, (in) that village.

30. In addition to the ordinary Pronouns of the 1st, 2nd and 3rd person, as above declined, certain pronominal suffixes, that is to say, letters or syllables, affixed at the end of words, take the value of Pronouns and are used instead of our Possessives, as—

<i>tōttī,</i>	my father.	<i>piṭran's,</i>	his sons.
<i>tōtt-chī,</i>	thy father.	<i>piṭress,</i>	his son.
<i>tōtt's,*</i>	his father.		

31. The following are samples of pronominal suffixes used with Transitive Verbs in the Past Tenses, or sometimes with Intransitives:—

<i>iā tū ē tang ptā'sh,</i>	I gave thee one rupee.
<i>ī tū ē tang dā karā'sh,</i>	I lent one rupee to thee.
<i>tū ī shodr karā'sh,</i>	I made thee my servant.
<i>ōts tū dū wōr gījī karā'sh,</i>	I twice have told thee.
<i>ī tū winā'sh,</i>	I have beaten thee.
<i>kuī tū ī shodr karā'sh, kuī</i>	{ Ever since I made thee my ser-
<i>dī n'vinosā'sh,</i>	
	vant I never have beaten thee.
<hr/>	
<i>tū ōts n'ptā'm,</i>	Thou gavest not to me.
<i>tū iāst dugā ōsh karā'm,</i>	Thou hast looked out for me.
<i>tū iā digrī ušhp kai ptā'sm?</i>	Why gavest thou a bad horse to me?
<i>tū iā tā "ē tang prēlom"</i>	{ Thou to me hast promised "I
<i>krās'm,</i>	
	will give one rupee."

* See foot-note to sentence 726.

tū ikē ptā,
tū ikē vinā (vinossā),

Thou gavest to **him**.
Thou hast beaten **him**.

ikē ōts ptā'm,
mihre askā kudūm iā tā
wiliās'm,
ikē ōts vinās'm (vinoss'm),
ikē iāst shā winā'm,

He gave to **me**.
The Ruler gave that job to **me**.
He beat **me**.
He beat **my** head.

kū tū ptā'sh-ī?
ikē tū ptā'sh,
ikē tū vinā'sh (vinossi'sh),
tū tā dārā kū ptā'sh?
manchā tū tā kyā gījī karā'sh?

Who gave to thee?
He gave to thee.
He beat thee.
Who gave medicine to thee?
What word did the man make
to thee?

inā ikē dū tang ptā,

He (this man) to **him** (that man)
gave two rupees.

emā tū pōch tang ptā'sh,
emā tū vinā'sh (vinossi'sh),

We gave thee five rupees.
We beat thee.

emā ikē usht tang ptā,
emā ikē vinā (vinossā),

We gave **him** eight rupees.
We have beaten **him**.

shā ōts sutt tang ptā'm,
shā ōts vinā'm (vinossa'm),

You gave **me** seven rupees.
You beat **me**.

shā ikē yanits tang ptā,
shā ikē vinā (vinossā),

You gave **him** eleven rupees.
You have beaten **him**.

amnā ōts trits tang ptā'm,
amkian ōts vinā'm (vinossa'm),

They gave to **me** thirteen rupees.
They have beaten **me**.

amkian tū sapits tang ptā'sh,

They gave to thee seventeen
rupees.

amkian tū vinā'sh (vinossi'sh),

They have beaten thee.

amnā ikē nēits tang ptā,

They gave to **him** nineteen
rupees.

32. In the Present or Future Tense of a Transitive Verb, terminals are not used with it to indicate the Pronouns which may be the object, thus :—

<i>ōts askiē vinom, vilom,</i>	I beat or shall beat him.
<i>ōts tū vinom, vilom,</i>	I beat or shall beat you.
<i>tū i vinj, vilosh,</i>	Thou beatest or wilt beat me.
<i>tū ikīē vinn, vilā,</i>	Thou beatest or wilt beat him.
<i>ikīa tū vinn, vilā,</i>	He beats or will beat thee.
<i>ikīa i vinn, vilā,</i>	He beats or will beat me.

In the above instances, the Verb follows the examples of terminations given for the ordinary conjugation of the Indicative Present and Future.

33. The Reflexive Pronoun which answers to the English word "self," as in "himself," is *yot zara* or *yōt zara*, and is used thus :—

<i>iā yōt zara,</i>	I myself.	<i>emā yōt zara,</i>	we ourselves.
<i>tu yōt zara,</i>	thou thyself.	<i>shā yōt zara,</i>	you yourselves.
<i>(tōtt) yōt zara,</i>	(my father)	<i>amūd yōt zara,</i>	they themselves.
	.. himself.		

Sometimes *mī* is used, as *Mirak mī kṛā*, Mirak himself made.

34. POSSESSIVE PRONOUNS.

His own,	<i>amo, amo'st.</i>
Your own,	<i>yo'st.</i>
Their own,	<i>amshō'st.</i>

35. INTERROGATIVE PRONOUNS.

Who, which, what ?	<i>kāchī ?</i>
How many ?	<i>chē, chē, chuk, chok ?</i>

Kū, kāchī, kett, who ?

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>kū, kāchī, kett.</i>	<i>kāchī.</i>
Gen.	<i>kū, kā'st, ku'st, kāwo.</i>	<i>ku'st, kā'st.</i>
Dat.	<i>kū tā.</i>	<i>kett tā.</i>
Acc.	<i>kū.</i>	<i>kāchī.</i>
Agent (?)	<i>kāchī, kū.</i>	<i>kāchī.</i>
Abl.	<i>kā mēsh.</i>	<i>kett mēsh.</i>
Voc.		

RELATIVE PRONOUNS.

36. Relative Pronouns are hardly used.

Verbal Participles, which are used where we should use Relative Pronouns, seem to contain the Relative Pronoun, *e.g.*, Where is the man who took the news? Where is the news-taking man? *slū awēl mōch korār ess?* That is the odour of a dog which has died (of a dead dog). *ikā mṛishat krūā digar gun azz.*

Some Relative Pronouns are *kai*, whoever, whatever; *kettā* (*manchā*) (the man), who.

INDEFINITE PRONOUNS.

37. The following are some Indefinite Pronouns :—

<i>gijjē,</i>	some one.	<i>kā, achok, chok,</i>	some.
<i>kō,</i>	any one.	<i>ajik,</i>	so many.
<i>wārā,</i>	another.	<i>kāchē na,</i>	not any.
<i>biluk, biluk, bilugh,</i>	many.	<i>yo narē,</i>	one each.
<i>kā—kā,</i>	either—or.	<i>yo zarē,</i>	by myself.
<i>yo kūrē,</i>	one by one.	<i>azhik,</i>	so much.

(V) VERBS.

38. Verbs are Neuter, Active, and Passive.

They have two Numbers, Singular and Plural. They are generally placed at the end of a sentence. They have four Moods, *viz.* :—

Infinitive, Indicative, Imperative, and Conditional.

39. The Infinitive appears always to end in *sth* (or *stha* or *st* or *sta*), as, *awēsth*, to bring; *yosth*, to eat; *lūsḥtisth*, to burn or be frost-bitten. If *stha* or *sta** is the terminal, not *sth*, the *a* is very short, hardly discernible, and is always elided if the word following it commences with a vowel. In the following it is taken for granted that the Infinitive ends in *sth*. By rejecting the above termination a root is obtained (which has often been borrowed from various languages) from which the several Tenses are formed. If the root ends in a way which will render the affixes hard to pronounce, it undergoes some slight change, as *lūsḥtisth* to burn, root, *lūsḥt*, which, in some of the cases, becomes *lūzh*.

40. The Infinitive is very often used as a Verbal Substantive. It is then inflected in the Singular—(it is not used in the Plural)—by a long *ā*, (which answers to *dugā*, *thā*, for the sake of), being added, as *yosthā*, for the sake of eating, *niẓhisthā bōn giats*, fetch us a seat for the sake of sitting on; and by adding *ē* or *ī* and using one of the many post-positions given in para. 63, as *lunisḥtī mēsh*, by the falling. It can be used in the following way: *thiē visth ass*, it is (appropriate) to punish him.

41. The Participle Present, or Active Participle, or Derivative Substantive, or Noun of Agency, *e.g.*, “doing,” is formed from the root by adding *n* or *l*, as, (good work) doing (man), (*lē kudām*) *kul* (*manchē*), *nishin*, sitting. It may also be used in the Future or Past Tense, as, “the man who sang, or is singing, or is about to sing” are represented by “song-making,” *lālu kul*. It takes the place of a Relative Pronoun, as, “the man who took the news has come,” *shū awēl manchī āyo*. It can be used as an Adjective, as, song-making (man), *lālu kul*, or a song maker, singer; *ushp wetsu amchōl*, horse’s shoe fastening (farrier). When used as an Adjective, it changes gender, to agree with the Substantive which it qualifies, as, *piltīl-ī ushp*, a falling horse.

* In Sir G. Robertson’s manuscript collection the Infinitives end in *sta*, but he is “doubtful whether they are really Infinitives or a form of ‘from eating,’ ‘from going,’ etc.”

42. The Participle Past or Conjunctive Participle—(having eaten)—is usually formed from the root by adding *ātī*, *ētī*, *ītī*, *ōtī*, *ūtī*, or *tī* or *dī* only, as, *nishītī*, having sat, *yū-tī*, having eaten, *achūn-dī*, having run, *wanam-dī*, having caught. It is used as the equivalent of a Verb followed by a Conjunction, as *burī yūtī gwā*, having eaten food he went, or, he ate his food and went, or, as soon as he had eaten his food he went. The termination is sometimes *ta*, *tā*.

43. The Indicative Present—(I am doing)—is formed from the root by adding (together with a consonant or a vowel, for euphony, if necessary) *nam* or *nom*, *tam* or *thum*, or *am*; as, *kunam*, I am doing, *widartam* or *widaram*, I fear.

It is often used in a Future sense. Its terminals are—

Singular.	Plural.
1. <i>am</i> .	<i>mish</i> , <i>mā</i> .
2. <i>nj</i> , <i>nch</i> , <i>ch</i> , <i>sh</i> , <i>njī</i> , <i>nchī</i> , etc.	<i>ēr</i> , <i>ūr</i> , <i>ōr</i> , <i>ār</i> , <i>īr</i> .
3. <i>nn</i> , <i>tt</i> , <i>ttett</i> .	<i>nt</i> , <i>nd</i> , <i>tt</i> , <i>ttett</i> .

44. The Future—(I will or shall take)—is formed from the root by adding *lom*, as, *awēlom*, I will take.

Its terminals* are—

Singular.	Plural.
1. <i>lom</i> .	<i>mish</i> , <i>mā</i> .
2. <i>losh</i> .	<i>ōr</i> , <i>ēr</i> , <i>īlr</i> , <i>ōlr</i> , <i>ōlr</i> , <i>ūlr</i> .†
3. <i>lā</i> .	<i>loh</i> , <i>lā</i> .

The terminal *lā* becomes *lī* when used with feminine nouns.

45. The Imperfect—(I was doing, I used to do, I would do, I would have done)—is formed from the root by adding *azzam* or *assam*, preceded, if necessary, by some consonant (*n* and *r* being favourites) for euphony, as, I was doing, *ku nazzam*. Its terminals are—

Singular.	Plural.
1. <i>azzam</i> .	<i>azzamish</i> .
2. <i>azzish</i> .	<i>azzār</i> .
3. <i>azzī</i> .	<i>azzī</i> .

46. Past Indefinite—(I made or have made)—is formed from the root by adding *ā*, or *āh*, or *ōh*, or *o* (sometimes for euphony *on*), preceded, if

* I never heard the terminal *lik* which Dr. Trumpp gives.

† The *l* is sometimes not pronounced; sometimes the pronunciation is *ēnlr*, *ōnlr*, *ūnlr*, if such a sound can be pronounced by Englishmen.

necessary for euphony, with a consonant, as *awesth*, to bring, root *awē*, past *awērā*. When used with a feminine Substantive it changes its termination to agree with it, as, the man died, *manchī mrā*; the woman died, *ishtrī mrī*. *Khān Sāhib Abdul Hakim Khān* says he thinks there is no form, such as “he has eaten,” “he has gone,” as the *Bashgalis* only know the past in the sense “he ate, he went, etc.”

47. Pluperfect—(I had done)—is formed from the root by adding *issī*, as *amjissī*, I had put on clothes.

48. The second person singular of the Imperative is generally formed from the root by adding a long vowel (preceded by a consonant, for euphony, if necessary), as *shiwē*, sew thou; *namō*, show thou; *kshī*, do thou; *iō*, eat. Where the root is a monosyllable ending in a long vowel, such as *prē*, that becomes the Imperative. The remaining tenses of the Imperative seem almost the same as the Future.

49. The Conditional—(if you do, when you shall do, when you shall have done)—is formed by adding *bā* to the Present, Future, or Past: as *karbā*, if I should do; *enjī bā*, if you go. Sometimes *tān* is used in place of *bā*; and, for sake of euphony, some slight change of letters, so as not to clash with *bā* or *tān*, takes place.

50. The Interrogative is formed usually by adding *ā*, *iā*, or sometimes *ī*, as—

<i>tū purjītiśh-ā ōts shtār assum-ā ?</i>	dost thou think I am a thief ?
<i>tū ettīshī-ā ?</i>	art thou going ?
<i>tū ko ptā'sh-ī ?</i>	who gave thee ?

51. Phrases such as “at the time of my going” (a form of Gerund), are rendered thus, *ē en dā (tā)*.

52. The following are samples exemplifying the rules commencing at paragraph 39 :—

	To RUN.	To GIVE.	To REST.	To TELL LIES.	To EAT.	
Infinitive	<i>achūnasth.</i>	<i>prēsth.</i>	<i>otisth.</i>	<i>mizhōsth.</i>	<i>yusth, yosth, iasth.</i>	
Root	<i>achūn.</i>	<i>prē.</i>	<i>oti.</i>	<i>mizhō.</i>	<i>yū.</i>	
Participle Present, Verbal noun, etc.	<i>achūnam.</i>	<i>prēl (?)</i>	<i>otin.</i>	<i>mizhōl.</i>	<i>yūl.</i>	
Participle Past.	<i>achūndī.</i>	<i>prētī.</i>	<i>otītī.</i>	<i>mizhētī.</i>	<i>yūtī, zhūtī.</i>	
Indicative.	Present	<i>achūnam.</i>	<i>prēnam.</i>	<i>otinam.</i>	<i>mizhōnam.</i>	<i>yūnam.</i>
	Future	<i>achūnlom.</i>	<i>prēlom, prom.</i>	<i>otilom.</i>	<i>mizhōlam.</i>	<i>yūlom.</i>
	Imperfect	<i>achūnazzam.</i>	<i>prēnazzam.</i>	<i>otinazzam.</i>	<i>mizhōnazzam.</i>	<i>yūnazzam.</i>
	Past	<i>achūniā.</i>	<i>ptā.</i>	<i>otinid.</i>	<i>mizhiā.</i>	<i>iyā, iārā.</i>
	Pluperfect	<i>achūnissum.</i>	<i>ptāssiam.</i>	<i>otinassam.</i>	<i>mizhessiam.</i>	<i>iārissam.</i>
Imperative	<i>achūnō.</i>	<i>prē.</i>	<i>otī, otīō.</i>	<i>mizhō.</i>	<i>īō, āyū, yō, yū.</i>	
Conditional	<i>achūnambā.</i>	<i>prēlombā.</i>	<i>otinambā.</i>	<i>mizhētān.</i>	<i>yūnambā.</i>	

53. Transitive Verbs are formed from Intransitives, and Causals from Transitives, by lengthening the final vowel, or sometimes by inserting *ā, ē, ī, ō, o,* before the termination *sth,* as—

pīltisth, to fall.
amjisth, to put on clothes.
pashisth, to light.
wisth, to rest.

pīltāosth, to cause to fall.
amjōsth, to clothe.
pashīōsth, to cause to light.
wiāsth, to cause to rest.

54. The following are samples of the conjugations of certain verbs. Each was taken down separately from the men employed, after a number of sentences had been worked out, showing the use of each Tense:—

INFINITIVE, *esth*, to be.

INDICATIVE.

Present.		Imperfect.	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. <i>adzum</i> ,* <i>assum</i>	1. <i>azumish</i> .	1. <i>azzum</i> , <i>assium</i> .	<i>azzumish</i> .
<i>azzum</i> .		2. <i>azzush</i> .	<i>azār</i> .
2. <i>azzish</i> , <i>oshish</i> ,	2. <i>azār</i> .	3. <i>azzī</i> , <i>essī</i> , <i>wōs</i> . {	<i>azzī</i> , or <i>azam-</i>
<i>assī</i> , <i>oshī</i> ,			<i>mē</i> .
<i>ashī</i> .			
3. <i>assē</i> , <i>assiā</i> , <i>assā</i> ,	3. <i>hosth</i> , <i>aiśht</i> ,	n' <i>aisī</i> is commonly used for "was not."	
<i>ass</i> , <i>azs</i> , <i>ezā</i> ,			
<i>azzā</i> , <i>asset</i> <i>ess</i> ,			
<i>essā</i> , <i>ai</i> , <i>asēl</i> .			
	<i>ashī</i> , <i>ai</i> ,	IMPERATIVE.	
	<i>istā</i> , <i>assēl</i> ,		
	<i>etasal</i> , <i>asth</i> .		

After an adjective, the 3rd person singular or plural is often *wai*, *ā*, or *zā*; as, *zor wai*, are strong; *spāhī digar ā*, soldiers are bad; *chō manchizā*, how many men are there?

"Is not" is often rendered n'*ai*.

"This is it," *enaz*.

osh, be thou.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>ashimbā</i> .	<i>azumishbā</i> .
2. <i>ashībā</i> .	<i>azērbā</i> .
3. <i>azhībā</i> .	<i>azzabā</i> .

* Compare the Sanskrit of this tense *asmi*, *asi*, *asti*, *smas*, *stha*, *santi*.

INFINITIVE, *busth*, to become.

1. Part. Pres., *būl*.
 2. „ Past, *butī, būtī, bītī, bitī, bissī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>būnam, bunam.</i>	<i>būmish, bumish.</i>
2. <i>būnjē, buch.</i>	<i>būr.</i>
3. * <i>būnn, bonā, būtt, buttett, bosel, būttā, bā, bitto, buttaser.</i>	<i>būnd, bund.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>būlom, bulom.</i>	<i>būmmā.</i>
2. <i>būlosh, bulass.</i>	<i>būlōr.</i>
3. <i>būloh, bulā.</i>	<i>būloh, bulā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>būnazzam, bunazzam.</i>	<i>būnazzamish.</i>
2. <i>būnazzish.</i>	<i>būnazār.</i>
3. <i>būnazzi.</i>	<i>būnazzi.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>bā'm.</i>	<i>bāmish.</i>
2. <i>bā'sh, bōsh, bozhā.</i>	<i>bōr.</i>
3. <i>bā.</i>	<i>bā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>bissium.†</i>	<i>bissiumish.</i>
2. <i>bissish.</i>	<i>bissār.</i>
3. <i>bissī, bistai.</i>	<i>bissī, bistai.</i>

* Does it become? *botasalā?*
 It is well, *lesta balā.*

† Also *bosam, bosish*, etc.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *bō.*
3. *bā, bá, billiē.*

bummā.
būr.
bulā.

9.

CONDITIONAL.

Singular.

Plural.

1. *bimtā, bulazzambā.*
2. *bishtā, bulazzishbā.*
3. *bittā, bulazzībā, bulazh-
bā.*

bimistā, bomazzībā.
bīrdā, bulāzrbā.
bittā, bulazzībā.

INFINITIVE, *ēsth*, *esth*, or *gūsth*, to go.*

1. Part. Pres. (?)
2. „ Past, *gītī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ennam</i> , <i>anam</i> , <i>aīetam</i> , <i>ettam</i> .	<i>ēmish</i> , <i>ētīmish</i> .
2. <i>ēnjī</i> , <i>ētish</i> .	<i>ēr</i> .
3. <i>ann</i> , <i>enn</i> , <i>ettett</i> .	<i>end</i> , <i>ettett</i> , <i>ettessel</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ēlom</i> , <i>ēlam</i> .	<i>ēmā</i> , <i>ēmish</i> , <i>etīmish</i> .
2. <i>enjā</i> , <i>ēlosh</i> .	<i>ēr</i> .
3. <i>ennā</i> , <i>allon</i> , <i>ēlā</i> , <i>ellā</i> , <i>afzio</i> .	<i>ellā</i> , <i>allā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ēnazzam</i> .	<i>ēnazzamish</i> .
2. <i>ēnazzish</i> .	<i>ēnazzār</i> .
3. <i>ēnazzī</i> .	<i>ēnazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>gā'm</i> .	<i>gāmish</i> .
2. <i>gā'sh</i> .	<i>gār</i> .
3. <i>gawā</i> , <i>gūs</i> .	<i>gawā</i> , <i>gyē</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>gūssam</i> .	<i>gūssamish</i> .
2. <i>gūssish</i> .	<i>gūssēr</i> .
3. <i>gūssā</i> .	<i>gūstai</i> .

* It is believed some of the tenses are derived from *esth* and some from *gūsth*.

8.

IMPERATIVE.

*Singular.**Plural.*

1.

*ēmā, ūm.*2. *pret̄s, ī, iē.**iēr.*3. *ellā.**ellā.*

9.

CONDITIONAL.

*Singular.**Plural.*1. *gūmbā.**gūmishbā.*2. *gūjbā.**gūrbā.*3. *gūbā, gaiebā.**gūbā.*

INFINITIVE, **kusth, korusth**, to do or make.

1. Part. Pres., *kul, karōl.*
2. „ Past, *kusth, (?) katī, ktī.*

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunam, kotam, karōnam,</i> <i>kshām, kom.</i>	<i>kummā.</i>
2. <i>kunjē, kashē, kshonji.</i>	<i>kūr.</i>
3. <i>kunn, kutt, kuttēt, kolann,</i> <i>kōr.</i>	<i>kuttēt, kund.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kulom, kalom, karōlom.</i>	<i>kummā.</i>
2. <i>kulos̄h.</i>	<i>kūr.</i>
3. <i>kulā.</i>	<i>kulā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kunazzam.</i>	<i>kunazzamish.</i>
2. <i>kunazzish.</i>	<i>kunazzār.</i>
3. <i>kunazzī.</i>	<i>kunazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. } <i>karā, karo.</i>	1. } <i>karā, karo.</i>
2. }	2. }
3. }	3. }

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>kriśā, kriśī.</i>	<i>kriśā, kriśī.</i>
2. <i>kriśā, kriśtai.</i>	<i>kriśā, kriśtai.</i>
3. <i>kriśā, kriśtai.</i>	<i>kriśā, kriśtai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>kummdā.</i>
2. <i>kshē.</i>	<i>kshēr.</i>
3. <i>kulā.</i>	<i>kulā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>karbā, kulaibā.</i>	<i>kummabā (?)</i> .
2. <i>kulojbā, kunjēbā, kshon-jībā.</i>	<i>kurbā (?)</i> .
3. <i>karbā.</i>	<i>kulabā (?)</i> .

INFINITIVE, *mṛisth*, to die.

1. Part. Pres., *mṛl* (?).
2. „ Past, *mṛisth*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛēnam, mṛētam, mṛethum.</i>	<i>mṛēmā.</i>
2. <i>mṛenji.</i>	<i>mṛēṛ.</i>
3. <i>mṛēnn, mṛētt.</i>	<i>mṛend, mṛett.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛlom.</i>	<i>mṛēmish.</i>
2. <i>mṛlōsh.</i>	<i>mṛēṛ.</i>
3. <i>mṛlā.</i>	<i>mṛēlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛēnazam.</i>	<i>mṛēnazamish.</i>
2. <i>mṛēnazish.</i>	<i>mṛēnazār.</i>
3. <i>mṛēnazzi.</i>	<i>mṛēnazzi.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛā'm.</i>	<i>mṛāmish.</i>
2. <i>mṛā'sh.</i>	<i>mṛār.</i>
3. <i>mṛā.</i>	<i>mṛā.</i>

There is also a form *mṛisht azzum*, am dead; remainder as *azzum*. (See page 19.)

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mṛissam.</i>	<i>mṛissamish.</i>
2. <i>mṛissish.</i>	<i>mṛissār.</i>
3. <i>mṛissā.</i>	<i>mṛistai, mṛishtā.</i>

8.

IMPERATIVE.

Singular.

Plural.

1.

mṛēṁā.

2. *mṛē.*

mṛēr, mṛēr̃.

3. *mṛēlā.*

mṛēlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *mṛambā.*

*mṛamizh**h**bā.*

2. *mṛojbā.*

*mṛē**h**bā.*

3. *mṛabā.*

mṛabā.

INFINITIVE, *mizhōsth*, *mijōsth*, to tell lies.

1. Part. Pres., *mijōl*.
2. „ Past, *mijētē*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnam</i> .	<i>mizhōmish</i> .
2. <i>mizhōnjē</i> .	<i>mizhōr</i> .
3. <i>mizhōnn</i> .	<i>mizhend</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōlam</i> .	<i>mizhōmā</i> .
2. <i>mizhōlash</i> .	<i>mizhōlr</i> .
3. <i>mizhōlā</i> .	<i>mizhōlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhōnazzam</i> .	<i>mizhōnazzamish</i> .
2. <i>mizhōnazzish</i> .	<i>mizhōnazzār</i> .
3. <i>mizhōnazzē</i> .	<i>mizhōnazzē</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhiā'm</i> .	<i>mizhiāmish</i> (?)
2. <i>mizhiā'sh</i> (?)	<i>mizhiār</i> .
3. <i>mizhiā</i> .	<i>mizhiā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>mizhessiam</i> .	<i>mizhessē</i> .
2. <i>mizhessē</i> .	<i>mizhessār</i> .
3. <i>mizhestai</i> .	<i>mizhestai</i> .

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>mizhammā.</i>
2. <i>mizhō.</i>	<i>mizhōlār.</i>
3. <i>mizhōla.</i>	<i>mizhōlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1.	
2. } <i>mizhētān*</i> (?).	} <i>mizhētān</i> (?).
3. }	

* Probably in the few instances where the termination *tān* is shewn for the Conditional tense, there is also a form ending in *bā*, similar to those shown in the conjugations of *busth*, *esth*, *kusth*, etc.

INFINITIVE, lushtisth, to be frost bitten.

1. Part. Pres., lushtil (?).
2. „ Past, lushtit̃.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <u>luzhēnam</u> .	<u>luzhēmish</u> .
2. <u>luzhenj</u> .	<u>luzhē̃r</u> .
3. <u>luzhēnn</u> .	<u>luzhēnd</u> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <u>luzhēnēlom</u> .	<u>luzhēlemā</u> .
2. <u>luzhēnēlosh</u> .	<u>luzhē̃lr</u> .
3. <u>luzhēnellā</u> .	<u>luzhēnellā</u> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>luzhēnazzam</u> .	<u>luzhēnazzamish</u> .
2. <u>luzhēnazzish</u> .	<u>luzhēnazzār</u> .
3. <u>luzhēnazzī</u> .	<u>luzhēnazzī</u> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <u>luzhengam</u> .	<u>luzhengāmish</u> .
2. <u>luzhengash</u> .	<u>luzhengār</u> .
3. <u>luzhengā</u> .	<u>luzhengā</u> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <u>luzhengossam</u> .	<u>luzhengossamish</u> .
2. <u>luzhengossish</u> .	<u>luzhengussār</u> .
3. <u>luzhengossā</u> .	<u>luzhengusthāi</u> .

* The root is lusht or luzh, the tenses being formed accordingly.

8.

IMPERATIVE.

*Singular.**Plural.*

1.

*lu^zhēlemá.*2. *lu^zhē.**lu^zhēlēr.*3. *lu^zhēnellā.**lu^zhēnellā.*

9.

CONDITIONAL.

*Singular.**Plural.*1. *lu^shtimtān.**lu^shtemishtān (?)*.2. *lu^shtichtān.**lu^shtērtān (?)*.3. *lu^shtinntān.**lu^shtinntān (?)*.

INFINITIVE, nizhisth, nishisth, or nishisth, to sit.

1. Part. Pres., nishin, nishel.
2. „ Past, nishitī.

INDICATIVE.

3. Present—

Singular.

1. nizhenam.
2. nizhenj.
3. nizhenn.

Plural.

- nizhēmish.
- nizhēr.
- nizhēnd.

4. Future—

Singular.

1. nizhelom, nishlom.
2. nizhelosh.
3. nizhelā.

Plural.

- nizhēmā.
- nizhēlr.
- nizhelā.

5. Imperfect—

Singular.

1. nizhinazzam.
2. nizhinazzish.
3. nizhinazzī.

Plural.

- nizhinazamish.
- nizhinazzār.
- nizhinazzī.

6. Past Indefinite—

Singular.

1. nishiā'm.
2. nishiā' sh (?).
3. nishiā, or nishin azz.

Plural.

- nishiāmish.
- nishiā.
- nishiā.

7. Pluperfect—

Singular.

1. nizhēnassim.
2. nizhēnassish.
3. { nizhēnassī.
 nizhēnistai.

Plural.

- nizhēnassamish.
- nizhēnassār.
- { nizhēnassī.
 nizhēnistai.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *nizhē.*
3. *nizhēlā, nizhā.*

- nizhēmā.*
- nizhēlā.*
- nizhēlā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *nizhēlambā.*
2. *nizhēlāzhbā.*
3. *nizhēlabā.*

- nizhēlamishbā.*
- nizhēlrbā.*
- nizhēlabā.*

INFINITIVE, *piltisth*, to fall.

1. Part. Pres., *piltīl*.
2. „ Past, *piltētī*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltēnam.</i>	<i>piltēmā.</i>
2. <i>piltanj.</i>	<i>piltēŕ.</i>
3. <i>piltann.</i>	<i>piltand.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltīlom.</i>	<i>piltīlēmā.</i>
2. <i>piltīlosh.</i>	<i>piltīlēŕ.</i>
3. <i>piltīlā.</i>	<i>piltīlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltinassam.</i>	<i>piltinassamish.</i>
2. <i>piltinassish.</i>	<i>piltinassār.</i>
3. <i>piltinassī.</i>	<i>piltinassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltiā'm.</i>	<i>piltiāmish.</i>
2. <i>piltiā'sh.</i>	<i>piltiār.</i>
3. <i>piltiā.</i>	<i>piltiā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltissam.</i>	<i>piltissamish.</i>
2. <i>piltissish.</i>	<i>piltissār.</i>
3. <i>piltissī.</i>	{ <i>piltissī,</i> <i>piltistur.</i>

8.

IMPERATIVE.

Singular.

Plural.

1.

piltilēmā.

2. *piltē.*

piltēlār.

3. *piltilā.*

piltilā.

9.

CONDITIONAL.

Singular.

Plural

1. *piltimdān.*

piltimishid

2. *piltishtā.*

piltērdā.

3. *piltiltā.*

piltiltā,

INFINITIVE, *achūnasth*, to run.

1. Part. Pres., *achūnam*.
2. „ Past, *achūndā*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnam</i> .	<i>achūnamish</i> .
2. <i>achūnanj</i> .	<i>achūñr</i> .
3. <i>achūnann</i> .	<i>achūnand</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnlom</i> .	<i>achūlammā</i> .
2. <i>achūnlosh</i> .	<i>achūnlr</i> .
3. <i>achūnlā</i> .	<i>achūnlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnazzam</i> .	<i>achūnazzamish</i> .
2. <i>achūnazzish</i> .	<i>achūnazzār</i> .
3. <i>achūnazzi</i> .	<i>achūnazzi</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūniā'm (?)</i> .	<i>achūniāmish</i> .
2. <i>achūniā'sh (?)</i> .	<i>achūniār</i> .
3. <i>achūniā (?)</i> .	<i>achūniā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>achūnissam</i> .	<i>achūnissamish</i> .
2. <i>achūnissish</i> .	<i>achūnissār</i> .
3. <i>achūnissi</i> .	<i>achūnissi</i> .

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *achūnō.*
3. *achūnlā.*

- achūlammā.*
- achūnlār.*
- achūnlā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *achūnam**ā**bā.*
2. *achūna**sh**bā.*
3. *achūna**b**bā.*

- achūnam**ish**bā.*
- achū**ir**bā.*
- achūna**b**bā.*

INFINITIVE, *otisth*,* *utisth*, to remain.

1. Part. Pres., *otin*, *utin*.
2. „ Past, *otītē*, *uttē*, † *uttā*.

3. Present—

INDICATIVE.

Singular.

1. *otinam*.
2. *otinj*.
3. *otinn*.

Plural.

- otimmish*.
otār.
otind.

4. Future—

Singular.

1. *otilom*.
2. *otilosh*.
3. *otilā*.

Plural.

- otimmā*, *otīlammā*.
otīlr.
otilā.

5. Imperfect—

Singular.

1. *otinazzam*.
2. *otinazzish*.
3. *otinazzē*.

Plural.

- otinazzamish*.
otinazzār.
otinazzē.

6. Past Indefinite—

Singular.

1. *otiniā'm*, *uttā*.
2. *otiniā'sh*.
3. *otiniā*.

Plural.

- otiniāmish*.
otīr.
otimā.

7. Pluperfect—

Singular.

1. *otinassam*.
2. *otinassish*.
3. *otinassē*.

Plural.

- otinassamish*.
otinassār.
otinassē.

* The first letter throughout the verb is sometimes *u*.

† This is found in the sense of “that which remained; the leavings.”

8.

IMPERATIVE.

*Singular.**Plural.*

1.

*otimnā.*2. *otī, otīō.**otīlār.*3. *otīlā.**otīlā.*

9.

CONDITIONAL.

*Singular.**Plural.*1. *otinambā.**otinamīzhbā.*2. *otinazhbā.**otīrbā.*3. *otinabā.**otinabā.*

INFINITIVE, *ias̥th*, *yos̥th*, *yus̥th*, *yūsth*, to eat.

1. Part. Pres., *yūl*.
2. „ Past, *yūt̥z̥*, *zhūt̥z̥*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnam</i> , <i>aietam</i> .	<i>yūmish̥</i> .
2. <i>yūnj̥i</i> , <i>yūch̥i</i> .	<i>yūr̥</i> .
3. <i>yūnn</i> , <i>yūt̥t</i> , <i>yūt̥tett</i> .	<i>yūnd</i> , <i>yūt̥t</i> , <i>yūt̥tett</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūlom</i> .	<i>yūmā</i> .
2. <i>yūlosh̥</i> .	<i>yūlr̥</i> .
3. <i>yūlā</i> .	<i>yūlā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnaz̥zam</i> .*	<i>yūnaz̥zamish̥</i> .
2. <i>yūnaz̥zish̥</i> .	<i>yūnaz̥zār̥</i> .
3. <i>yūnaz̥z̥i</i> .	<i>yūnaz̥z̥i</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>i̇yā</i> , <i>iā̇rā</i> (?)	<i>iā̇ramish̥</i> (?)
2. <i>iā̇rā</i> .	<i>iār̥</i> .
3. <i>iā̇rā</i> , <i>i̇yā</i> , <i>i̇yāsh̥t</i> .	<i>iā̇rā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>iā̇rissam</i> .	<i>iā̇rissamish̥</i> .
2. <i>iā̇rissish̥</i> .	<i>iā̇rissār̥</i> .
3. <i>iā̇riss̥i</i> .	<i>iā̇riss̥i</i> .

* In this tense the letter *l* sometimes takes the place of *n* as *yūlaz̥zam*, etc.

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>yūmā.</i>
2. <i>iō, āyū, yō, yū.</i>	<i>yūr.</i>
3. <i>yūlā.</i>	<i>yūlā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>yūnambā.</i>	<i>yūmishbā.</i>
2. <i>yūnjbā.</i>	<i>yūrbbā.</i>
3. <i>yūnabā.</i>	<i>yūndabā.</i>

INFINITIVE, *ngũsth*, to take.

1. Part. Pres., *ngal*.
2. „ Past, *ngãtĩ*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānam.</i>	<i>ngāmish.</i>
2. <i>nganj.</i>	<i>ngār.</i>
3. <i>ngann, ngatt.</i>	<i>ngand.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngālom.</i>	<i>ngāmá.</i>
2. <i>ngālosh.</i>	<i>ngālr.</i>
3. <i>ngālā.</i>	<i>ngālā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngānazzam.</i>	<i>ngānazzamish.</i>
2. <i>ngānazzish.</i>	<i>ngānazzār.</i>
3. <i>ngānazzĩ.</i>	<i>ngānazzĩ.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtā'm.</i>	<i>ngūtāmish.</i>
2. <i>ngūtā'sh.</i>	<i>ngūtār.</i>
3. <i>ngūtā.</i>	<i>ngūtā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtūssam.</i>	<i>ngūtūssamish.</i>
2. <i>ngūtūssish.</i>	<i>ngūtūssār.</i>
3. <i>ngūtūssĩ, ngūtastai.</i>	<i>ngūtūssĩ, ngūtastai.</i>

8.

IMPERATIVE.

<i>Singular.</i>	<i>Plural.</i>
1.	<i>ngāmā.</i>
2. <i>ngā.</i>	<i>ngār.</i>
3. <i>ngālā.</i>	<i>ngālā.</i>

9.

CONDITIONAL.

<i>Singular.</i>	<i>Plural.</i>
1. <i>ngūtambā (?)</i> .	<i>ngāmabā (?)</i> .
2. <i>ngūllazzībā (?)</i> .	<i>ngālrbā (?)</i> .
3. <i>ngūtabā.</i>	<i>ngūtabā.</i>

INFINITIVE, *prēsth*, to give.

1. Part. Pres., *prēl* (?).
2. „ Past, *prētī*.

INDICATIVE.

3. Present—

Singular.

1. *prēnam.*
2. *prēnījē.*
3. *prētīt, prēnn.*

Plural.

1. *prēmā.*
2. *prētēr.*
3. *prēnd.*

4. Future—

Singular.

1. *prēlom, prōm.*
2. *prēlosh.*
3. *prēlā.*

Plural.

1. *prēmā.*
2. *prētīš.*
3. *prēlā.*

5. Imperfect—

Singular.

1. *prēnazzam.*
2. *prēnazzīsh.*
3. *prēnazzī.*

Plural.

1. *prēnazzamīsh.*
2. *prēnazzār.*
3. *prēnazzī.*

6. Past Indefinite—

Singular.

1. *ptā'm.*
2. *ptā'sh.*
3. *ptā.*

Plural.

1. *ptāmīsh.*
2. *ptār.*
3. *ptā.*

7. Pluperfect—

Singular.

1. *ptāssiam.*
2. *ptāssīsh.*
3. *ptāssī, ptustai.*

Plural.

1. *ptāssumīsh.*
2. *ptāssār.*
3. *ptāssī, ptustai.*

8.

IMPERATIVE.

Singular.

Plural.

1.

prēmā.

2. *prē.*

prēlr.

3. *prēlā.*

prēlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *prēlombā.*

prēlomishbā.

2. *prēloshbā.*

prēlōrbā.

3. *prēlābā.*

prēlābā.

INFINITIVE, *awēsth*, to bring, to take.

1. Part. Pres., *awēl*.
2. „ Past, *awēlā*.

INDICATIVE.

3. Present—

Singular.

1. *awēnom*, *awētum*.
2. *awēnj*.
3. *awēnn*, *awētt*.

Plural.

- awēmish*.
awēr.
awēnd, *awēttett*.

4. Future—

Singular.

1. *awēm*, *awēlom*.
2. *awēlosh*.
3. *awēlā*.

Plural.

- awēmā*.
awēlēr.
awēlā, *awēttett*.

5. Imperfect—

Singular.

1. *awēnazzam*.
2. *awēnazzish*.
3. *awēnazzī*.

Plural.

- awēnazzamish*.
awēnazzār.
awēnazzī.

6. Past Indefinite—

Singular.

1. *awērā'm*.*
2. *awērā'sh*.
3. *awērā*, *awaristhai*.

Plural.

- awērāmish* (?).
awērār (?).
awērā, *awaristhai*.

7. Pluperfect—

Singular.

1. *awarissam*.
2. *awarissish*.
3. *awarissī*.

Plural.

- awarissamish* (?).
awarissār (?).
awarissī.

* *Awēra* or *arwara*, and pluperfect *awarissam* or *arwarissam*.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *giats, gats.*
3. *awēlā.*

awēmā.
gatsār.
awēlā.

9.

CONDITIONAL.

Singular.

Plural.

1. *awarambā.*
2. *awarijbā.*
3. *awarabā.*

awaramishbā.
awarērbā (?)
awarabā.

INFINITIVE, **amjisth**, to put on clothes.

1. Part. Pres., *amjil*.
2. „ Past, *amjītā*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinam</i> .	<i>amjīmish</i> .
2. <i>amjinj</i> .	<i>amjīr</i> .
3. <i>amjitt</i> , <i>amjinn</i> .	<i>amjind</i> .

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjilom</i> .	<i>amjimmā</i> .
2. <i>amjilosh</i> .	<i>amjīlr</i> .
3. <i>amjilā</i> .	<i>amjilā</i> .

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjinazzam</i> .	<i>amjinazzamish</i> .
2. <i>amjinazzish</i> .	<i>amjinazzār</i> .
3. <i>amjinazzī</i> .	<i>amjinazzī</i> .

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjiā'm</i> .	<i>amjiāmish</i> .
2. <i>amjiā'sh</i> .	<i>amjiār</i> .
3. <i>amjiā</i> .	<i>amjiā</i> .

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>amjissim</i> .	<i>amjissimish</i> .
2. <i>amjissish</i> .	<i>amjissār</i> .
3. <i>amjissi</i> , <i>amjistai</i> .	<i>amjissi</i> , <i>amjistai</i> .

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *amjū.*
3. *amjēlā.*

amjimmā.
amjēlār.
amjilā.

9.

CONDITIONAL.

Singular.

Plural.

1. *amjilambā.*
2. *amjiloshbā.*
3. *amjilabā.*

amajimmabā
amjēlrbā.
amjilabā.

INFINITIVE, **pshisth**, to grind.

1. Part. Pres., *pshāl* (?)
2. „ Past, *pshītī*.

INDICATIVE.

3. Present—

Singular.

1. *pshīnam.*
2. *pshīnj.*
3. *pshīnn.*

Plural.

- pshēmish.*
pshīr.
pshīnd.
-

4. Future—

Singular.

1. *pshīlom.*
2. *pshīlosh.*
3. *pshīlā.*

Plural.

- pshēmā.*
pshīlr.
pshīlā.
-

5. Imperfect—

Singular.

1. *pshīnazzam.*
2. *pshīnazzish.*
3. *pshīnazzī.*

Plural.

- pshīnazzamish.*
pshīnazzār.
pshīnazzī.
-

6. Past Indefinite—

Singular.

1. *pshā'm.*
2. *pshā'sh.*
3. *pshā.*

Plural.

- pshāmish.*
pshār.
pshā.
-

7. Pluperfect—

Singular.

1. *pshīssam.*
2. *pshīssish.*
3. *pshīssī.*

Plural.

- pshīssamish.*
pshīssār.
pshīssī.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *pshī.*
3. *pshīlā.*

- pshīmā.*
- pshīlār.*
- pshīlā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *pshīnambā.*
2. *pshīshbā (?)*.
3. *pshībā.*

- pshīmishbā.*
- pshīrbā.*
- pshībā.*

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INFINITIVE, *wisth*, or *visth*, to beat.

1. Part. Pres., *wīl*.
2. „ Past, *wītī*.

INDICATIVE.

3. Present—

Singular.

1. *winom*.
2. *wich*, *winj*.
3. *winn*, *witt*.

Plural.

- wimish*,
wīr.
wind.

4. Future—

Singular.

1. *wilom*.
2. *wilos̄h*.
3. *wilā*.

Plural.

- wimā*.
wilō̄r.
wilā.

5. Imperfect—

Singular.

1. *winazzam*.
2. *winazzish*.
3. *winazzī*.

Plural.

- winazzamish*.
winazzār.
winazzī.

6. Past Indefinite—

Singular.

1. *winā'm*.
2. *winā'sh*.
3. *winā*.

Plural.

- wināmish*.
winār.
winā.

7. Pluperfect—

Singular.

1. *winossam*.
2. *winossish*.
3. *winossī*.

Plural.

- winossamish*.
winossār.
winossī.

8.

IMPERATIVE.

Singular.

Plural.

- 1.
2. *wī.*
3. *wīā.*

- wimā.*
- wīōr.*
- wīā.*

9.

CONDITIONAL.

Singular.

Plural.

1. *winambā.*
2. *winoshbā.*
3. *winabā.*

- winamishbā (?)*.
- wīrbā (?)*.
- winabā.*

INFINITIVE, *nizhōsth*, to cause to sit; to set.

1. Part. Pres., *nizhōl* (?).
2. „ Past, *nizhōti* (?).

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnam.</i>	<i>nizhōnīsh.</i>
2. <i>nizhōnj.</i>	<i>nizhōr.</i>
3. <i>nizhōnn.</i>	<i>nizhōnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōlom.</i>	<i>nizhōlmā.</i>
2. <i>nizhōlosh.</i>	<i>nizhōlr.</i>
3. <i>nizhōlā.</i>	<i>nizhōlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnazzam.</i>	<i>nizhōnazzamīsh.</i>
2. <i>nizhōnazzīsh.</i>	<i>nizhōnazzār.</i>
3. <i>nizhōnazzī.</i>	<i>nizhōnazzī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nishēā'm.</i>	<i>nishēāmīsh</i> (?).
2. <i>nishēā'sh.</i>	<i>nishēr.</i>
3. <i>nishēā.</i>	<i>nishēā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>nizhōnassam.</i>	<i>nizhōnassamīsh.</i>
2. <i>nizhōnassīsh.</i>	<i>nizhōnassār.</i>
3. <i>nizhōnassī.</i>	<i>nizhōnassī.</i>

8.

<i>Singular.</i>	IMPERATIVE:	<i>Plural.</i>
1.		<i>nizhāmmā.</i>
2. <i>nizhāō.</i>		<i>nizhōr.</i>
3. <i>nizhālā.</i>		<i>nizhālā.</i>

9.

<i>Singular.</i>	CONDITIONAL.	<i>Plural.</i>
1. <i>nizhālezambā.</i>		<i>nizhālezamisībā.</i>
2. <i>nizhālezisībā.</i>		<i>nizhālezrībā.</i>
3. <i>nizhālezībā.</i>		<i>nizhālezībā.</i>

INFINITIVE, *piltōsth*, to cause to fall; throw down.

1. Part. Pres., *piltōl* (?):

2. „ Past, *piltēttē*.

INDICATIVE.

3. Present—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnam.</i>	<i>piltōmā.</i>
2. <i>piltōnanj.</i>	<i>piltōr.</i>
3. <i>piltōnn.</i>	<i>piltōnd.</i>

4. Future—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōlom.</i>	<i>piltōlēmmd.</i>
2. <i>piltōlosh.</i>	<i>piltōlōr.</i>
3. <i>piltōlā.</i>	<i>piltōlā.</i>

5. Imperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōnassam.</i>	<i>piltōnassamish.</i>
2. <i>piltōnassish.</i>	<i>piltōnassār.</i>
3. <i>piltōnassī.</i>	<i>piltōnassī.</i>

6. Past Indefinite—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltēā'm.</i>	<i>piltēāmish.</i>
2. <i>piltēā'sh.</i>	<i>piltēār.</i>
3. <i>piltēā.</i>	<i>piltēā.</i>

7. Pluperfect—

<i>Singular.</i>	<i>Plural.</i>
1. <i>piltōssum.</i>	<i>piltōssumish.</i>
2. <i>piltōssish.</i>	<i>piltōssār.</i>
3. <i>piltōssī, piltōstai.</i>	<i>piltōssī, piltōstai.</i>

8.

IMPERATIVE.

*Singular.**Plural.*

1.

*piltōmmá.*2. *piltāō.**piltōlār.*3. *piltōlā.**piltōlā.*

9.

CONDITIONAL.

*Singular.**Plural.*1. *piltōmbá.**piltōmabá (?)*.2. *piltōshbá.**piltōrbá (?)*.3. *piltōbd.**piltōlabá (?)*.

55. The following are some forms of a defective or irregular verb **aōsth**, to come :—

having come,	<i>attī.</i>	Imperative,	<i>ats</i>
it comes or	} <i>afziā.</i>	come,	} <i>prēts.</i>
will come,		if you come,	
he comes,	<i>ann, awettett.</i>		<i>anjēbā.</i>
I came,	<i>aiyōsam.</i>	we are coming	} <i>atsomā.</i>
thou camest,	<i>aiyōsh, osh, hāu.</i>	or will come,	
		they come,	<i>attētt.</i>
he came,	<i>aiyo, ozz,</i>	they have	} <i>afziā, osth,</i>
	<i>ess, adsā,</i>		
	<i>afziā.</i>		
		come,	<i>āyū.</i>

56. "To be able," **busth**, is used by adding it to the root of a verb, supplemented by a letter for euphony if desired, as, to catch, *damisth*; I cannot catch, *dam-en na battam.*

I cannot enter,	<i>en na battam.</i>
I cannot pull,	<i>kshon na battam.</i>
you cannot run,	<i>achūn na banj.</i>
you can kill,	<i>jār bachā.</i>
he cannot make,	<i>kon n'buttett.</i>
thou wilt not be able to go,	<i>n'pā balosh.</i>
I cannot go,	<i>n'ām banam.</i>
he cannot go,	<i>pilingēn na batt.</i>
we cannot see,	<i>emā wār n'bammā.</i>

57. "To have" is rendered thus: I have two horses, to me two horses are, *iā dū ūshp asht.* A form *wās*, "has," is sometimes heard, as *tapak wās*, he has a gun; *dush n'wāsam*, I have no blame. This word has many parts which seem to come from an infinitive *wāsth*.

PASSIVE.

58. The passive form of the verb is not very often used. The following are samples :—

My arm is broken,	<i>iā duz peṭangwā.</i>
The stick is broken,	<i>māri perongi.</i>
My ankle is broken,	<i>grik peṭangūs.</i>
The bow is broken,	<i>drōn peṭangūs.</i>
The bridge is broken,	<i>sū peṭangess.</i>
My saddle will be broken,	<i>zīn peṭang ellā.</i>
The leg will be broken,	<i>nanden peṭanlā.</i>
I am beaten,	<i>ōts vīna vīna karessam.</i>
Thou wilt be beaten,	<i>tu vinagan ungaloṣh.</i>
He would have been beaten,	<i>ika vinagan ungalaṣi.</i>
We have been beaten,	<i>emā vinagan ungutussi.</i>
Grass is eaten up,	<i>yūs yūti laga biss.</i>
You will be killed,	<i>shā jāra elār.</i>
He was killed,	<i>aska jāra gwā.</i>
Ten soldiers were killed,	<i>duts spāhī tapā gwā.</i>

The last eight of the above were obtained by Khān Sāhib Abdul Hakim Khān.

(VI) INDECLINABLES.

59.

ADVERBS OF TIME.

afterwards,	{ <i>ptior</i> , <i>ptiwar</i> , <i>ptibar</i> , or <i>pāmē</i> .	hitherto,	<i>starak wīk</i> .
all together,	<i>ē wōr</i> .	immediately,	<i>sapp</i> , <i>zapp</i> .
always,	<i>parē wōr</i> .	last year,	<i>pō</i> , <i>pō sē</i> .
at any time,	<i>kai wōs tã</i> .	late,	<i>drē</i> .
at last,	<i>pēlik</i> .	never,	<i>kūi na</i> .
at what time ?	<i>koī ?</i>	once,	<i>ē wōr</i> .
back again,	<i>dī</i> , <i>wā</i> .	rarely,	<i>achok wōktā</i> .
before,	<i>shaiyē</i> .	separate,	{ <i>kūrē kūrē</i> , <i>kūrē</i> <i>kūrē</i> , <i>yo nīrikē</i> .
by night,	<i>radar</i> .	since when ?	<i>kuī stē ?</i>
daily,	<i>sang gujr</i> .	some day or	{ <i>kuī wōs tã</i> .
day after to-	{ <i>attrī</i> .	another,	
morrow,		sometimes,	<i>kāchī</i> , <i>kuī kuī</i> .
day before	{ <i>nottrē</i> .	soon,	<i>zapp</i> , <i>achānam</i> .
yesterday,		ten times,	<i>duts wōr</i> .
each day ;	{ <i>eo gujrē</i> .	to-day,	{ <i>starak</i> , <i>pstarak</i> , <i>pshtarak</i> , <i>shatak</i> .
daily ; in		to-morrow,	<i>dalkiē</i> , <i>dalkīa</i> .
a day,		twice,	<i>dū wōr</i> .
early, or soon,	<i>shangyē</i> .	two days	{ <i>achutt</i> .
early morning,	<i>kuā</i> .	hence,	
ever,	<i>kuī</i> , <i>kuī wōs tã</i> .	when ?	{ <i>kāstē tār</i> , <i>kai wōkt ?</i>
formerly,	{ <i>shangyē zamā</i> - <i>na tã</i> .	yesterday,	<i>dūs</i> , <i>dus</i> .
henceforth,	<i>pāmū</i> .		

60.

ADVERBS OF PLACE.

anywhere,	<i>kōr</i> .	in front of,	<i>nīrgō</i> .
around,	<i>p'banūr</i> .	here,	<i>anī</i> , <i>anīo</i> .
back,	<i>wā</i> .	high up,	<i>chūr</i> .
back again,	<i>dī</i> .	inside,	<i>attōr</i> .
down hill,	<i>brūlē</i> , <i>buru</i> .	low down (a	{ <i>nīr</i> .
down stream,	<i>vinrēnā</i> .	valley),	
downwards,	<i>wār</i> , <i>wao</i> , <i>yūr</i> .	near,	{ <i>turē</i> , <i>torē</i> , <i>tawarē</i> , <i>attkhi</i> .
far,	<i>badār</i> .	outside,	<i>bar</i> , <i>berū</i> .
in front,	{ <i>pamō</i> , <i>nashtar</i> - <i>wai</i> .	somewhere,	<i>kōr</i> .

on this side (of a river, etc.),	} <i>īr.</i>	there,	<i>akī, akīyē, hatt.</i>
on that (the far) side (of a river, etc.),	} <i>pēr.</i>	up hill,	<i>atōre.</i>
this way,	<i>inā pōr, anī pōr.</i>	up to,	<i>katē.</i>
that way,	<i>akī pōr.</i>	whence,	<i>kōr stē.</i>
		whereabouts,	<i>kett.</i>
		which way ?	<i>korār ?</i>

61.

ADJECTIVES AND ADVERBS OF QUANTITY.

how much ?	<i>chē, chok. chuk.</i>	very	{ <i>bilūgh, bilugh,</i> <i>biluk.</i>
this much,	<i>igīak.</i>	to a small extent,	<i>achok.</i>
so many,	<i>azhik.</i>		
so much,	<i>azhisto.</i>		

62.

ADVERBS OF SIMILITUDE.

aloud,	<i>kāgrē.</i>	separately,	{ <i>kūr kūr, kūr</i> <i>kūr.</i>
certainly,	<i>buash̄t.</i>	somewhat, a little,	{ <i>achok.</i>
even,	<i>dī.</i>	slowly, by stealth,	<i>chillē.</i>
forcibly,	<i>kartē.</i>	surely,	<i>nash̄tontī.</i>
for nothing,	<i>giā, giā.</i>	therefore,	<i>ikīē dugā.</i>
how ?	<i>kāikotē, kāktī ?</i>	verily,	<i>buash̄t.</i>
like this,	<i>ajik.</i>	violently,	<i>kōtē, kartē.</i>
like to,	{ <i>agyūr, purst,</i> <i>agūr.</i>	well,	<i>lē, lesstaka.</i>
loudly,	<i>kotē.</i>	wherefore ?	<i>kai dugā ?</i>
not,	<i>na, nā, noh.</i>	why ?	{ <i>kyē, kai dū,</i> <i>kyū, kāikotē ?</i>
otherwise,	<i>giā.</i>		
perhaps,	<i>sh̄talē, ingol kā.</i>		

63.

POST-POSITIONS AND PREPOSITIONS.

after,	{ <i>ptiwar, ptior,</i> <i>tibar.</i>	behind,	(see "after.")
around,	<i>pachūr, p'banūr.</i>	between,	<i>p'minj, p'mich.</i>
at the time of (going),	{ <i>(piliang) tā.</i>	beyond,	<i>pār.</i>
before,	<i>p'miōk.</i>	by, in act of,	<i>mēsh, mish, mēsh.</i>
		by reason of,	<i>tā.</i>
		in front of (thee),	<i>(tū) p'nishar.</i>

POST-POSITIONS AND PREPOSITIONS—*continued*.

for sake of,	{	<i>dugā</i> , sometimes pronounced very rapidly like <i>tikā</i> , <i>kā</i> , <i>gā</i> ; sometimes <i>ā</i> is used as a suffix to Infinitives as <i>yusthā</i> , for sake of eating.	of,	<i>tā̃</i> .*
			on,	<i>tā̃</i> .
			on account of,	<i>tā̃</i> .
			outside of,	<i>bē</i> , <i>begū</i> , <i>berū</i> , <i>bar</i> .
			together with,	<i>tā̃</i> .
from,	{	<i>stē</i> , <i>ste</i> , <i>stē̃</i> .	towards,	<i>pōr</i> , <i>ba</i> (as a prefix).
			under,	<i>pagiōr</i> , <i>pagūr</i> .
in,	{	<i>b</i> as a prefix, as <i>b'bhīm</i> , in the ground; or <i>p'</i> or <i>pa</i> ; <i>tā̃</i> ; suffix <i>ē</i> ; <i>mē̃</i> , <i>mī̃</i> .	until,	<i>wīk</i> .
			upon,	<i>pagūr</i> , <i>tā̃</i> .
			up to,	<i>wīk</i> .
			with (in company),	{ <i>mē̃sh</i> , <i>mīsh</i> .
			with (by means of),	{ <i>wārē̃</i> , <i>wā̃</i> , <i>wrē̃</i> .
in midst of,		<i>p'mijhū</i> .	with (by means of),	{ <i>mē̃sh</i> , <i>mīsh</i> , <i>mē̃sh</i> .
instead of,		<i>piōl</i> .		
near to,		<i>chīwōl</i> , <i>tawarē̃ tā̃</i> .		

64.

CONJUNCTIONS, ETCETERA.

The Kāfirs appear to dispense with conjunctions as much as possible. The construction of the language avoids them. Some seem borrowed from the Chitrālī.

also,	{	<i>āi</i> .
even,		
and,		<i>ojē</i> ; <i>jē</i> .
not,		<i>nā</i> , <i>na</i> , <i>naī</i> , <i>noh</i> .
if,		<i>ka</i> .
otherwise,		<i>ka-na</i> .
or,		<i>te</i> .

yes. Although in an affirmative reply to such a question as "Has Widing come?", "yes" is sometimes rendered by the Chitrālī word "*āi*," it is usual to reply "He has come" or "Widing has come."

* The post-position *tā̃* is sometimes *tā* or *tār*.

65.

INTERJECTIONS.

Movements of the hands, etc., are very largely used to express feelings of surprise, annoyance, etc.

alas, { *hai hai*,
 uterestā.
be silent, *chūshūt osh*.
bravo, *shamash*.
good-bye and }
good luck, } *so enjī*.

for shame, *thū thū*.
have a care, *tarāchī bo*.
it is well; }
all right. } *lesstā balā*.

66.

(VII) NUMERALS.

CARDINALS.

1. *ē, eo, yu, yō*.
2. *dū, duž*.
3. *trē*.
4. *shō*.
5. *puch, pōch, pōj*.
6. *shu*.
7. *sutt*.
8. *usht*.
9. *non*.
10. *duts, dots*.
11. *yanits*.
12. *dits*.
13. *trits*.
14. *shtrits*.
15. *pachits*.
16. *shets*.
17. *sapits*.
18. *ashits*.

19. *nēits*.
20. *witsī, watsa*.
21. *witsī eo*.
30. *witsa duts*.
40. *du witsī*.*
50. *du witsī duts*.
60. *trē witsī*.
70. *trē witsī duts*.
80. *shō witsī*.†
90. *shō witsī duts*.
100. { *pōch witsī*, but sometimes
 sher is used.
200. *duts witsī*.
300. *pachits witsī*.
400. *azār*.
1000. { *du azār je duts witsī*
 (sometimes *azār* is used).
2000. *puch azār*.

The Kāfirs, it will be seen, like the tribes of the Russian Caucasus, count by twenties.† Sir George Robertson informs me that, in the high figures, their counting is not only very rapid but remarkably accurate, in spite of the apparent drawback.

* The following numerals, differing from the above, are in the Collection of the Reverend Worthington Jukes, viz., 40, *dust*; 50, *twā dits*; 60, *chatwāts*; 70, *pachwāts*; 80, *shotsa*; 90, *sudat*; 100, *huzhuts*.

Note a French similarity "quatre vingt."

ORDINALS.

67. The Ordinals are formed thus :—

<i>panishkr,</i>	first.	<i>witsī ptiwar,</i> (?)	twentieth.
<i>panishkr stē ptibar,</i> (?)	second.	<i>pōch witsī ptiwar,</i> (?)	hundredth.
<i>trē ptiwar,</i> (?)	third.		

68. Duplication is expressed thus :—

<i>dū ē pōr,</i>	two-fold.	<i>duts ē pōr,</i>	ten-fold.
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69. Distributive Numerals :—

<i>yō narik,</i> }	one by one.	<i>yō trā trē,</i>	three by three.
<i>yō kūrē,</i> }			
<i>yō dodun,</i>	two by two.	<i>yō chash-ton,</i>	four by four.

70. Fractions, etc.—

<i>chillai,</i>	quarter.	<i>tinch,</i>	half.
<i>erangst,</i>		<i>a pair.</i>	

(VIII) MISCELLANEOUS.

71. The following are some of the ordinary weights and measurements :—

<i>manṇa,</i>	2½ seers, (5 lbs.)	<i>ē dush-t,</i>	{ elbow to end of
<i>kazhē,</i>	15 „ (30 lbs.)		middle finger.
<i>sh-to kazhē,</i>	60 „ (120 lbs.)	<i>ē giats,</i>	neck to ditto.
<i>drisht,</i>	span.	<i>ē lambar</i>	{ from shoulder to
			ditto.
<i>maro dush-t,</i>	{ elbow to end of	<i>ē potten,</i>	a pace.
	clenched fist.		

72. The following are divisions of the day :—

<i>gūrūm ettā,</i>	{ cock crow,	<i>radhar (rōtar)</i>	{ midnight.
	dawn.	<i>brābar,</i>	
<i>ruch bā,</i>	daylight.	<i>grish painjī,</i>	{ from 3 P.M.
			till evening.

<i>sū ptē,</i>	{ time of the sun's	<i>sū chunzlī,</i>	sunrise.
<i>yazhē-wēl,</i>	appearance.	<i>sē yūr,</i>	{ evening twilight,
<i>grish-bā,</i>	morning.		{ sun-down.
<i>sū tsāwen bibā,</i>	noon.	<i>patramjuk,</i>	night.
<i>sū puēlī,</i>	} sunset.		

73.

CARDINAL POINTS.

North,	{ (no word, unless "to-	East, sunrise way,	<i>sū chunzlī pōr.</i>
	wards the Great		
	Bear," <i>prushē pōr,</i>	West, sunset way,	{ <i>sū puēlī pōr,</i>
	is used).		{ <i>sū puesth pōr,</i>
South,	(no word).		<i>sū puettan pōr.</i>

74. The following information is given by the Reverend Worthington Jukes:—

DAYS OF THE WEEK.

<i>delkār,</i>	Sunday.	<i>sawer wasa,</i>	Wednesday.
<i>shpah,</i>	Monday.	<i>namāch wasā,</i>	Thursday.
<i>attrē,</i>	Tuesday.	<i>agar,</i>	Friday.
	<i>sād wasā,</i>	Saturday.	

THE MONTHS.

There are twenty days in a month, and eighteen months (360 * days) in a year.

<i>nilon,</i>	1st month of a year.
<i>shūt,</i>	2nd ditto.
?	3rd ditto.
<i>palrāna,</i>	4th ditto.
<i>badi pāsha,</i>	5th ditto.
<i>karīna,</i>	6th ditto.
<i>nakīrwa,</i>	7th ditto.
<i>mālā,</i>	8th ditto.
<i>wāgcha,</i>	9th ditto.

* Mr. C. Rose, after making enquiries, says there are 380 days in a year, viz., 200 summer days and 180 winter days. There are seven days in a week, and Friday is a day of rest.

THE MONTHS—*continued.*

<i>variān sherwa,</i>	10th month of a year.
<i>ses kra,</i>	11th ditto.
<i>wutsa satkiya,</i>	12th ditto.
<i>aiyo,</i>	13th ditto.
<i>mār wāra,</i>	14th ditto.
<i>drīn,</i>	15th ditto.
<i>mansia, (?)</i>	16th ditto.
<i>do mansia, (?)</i>	17th ditto.
<i>watta,</i>	18th ditto.

SENTENCES.

ENGLISH-BASHGALĪ.

A

1. He is a very *able* man. *Ikā * bīlūk damtōl manchē ess.*
2. Chitrāl is *above* Brōz (*i.e.*, up stream). *Shdrāl Brōza tā chīr ess.*
3. By an *accident* Mirak's gun went off and Basti was hit. Basti died. It was not by design that Mirak killed Basti. *Mirak tapak bējar bar odsi Basti tā prepti. Basti marā. Mirak tinj bitī Basti n'jāriā.*
4. My whole body *aches* much. I cannot go. *Iās sundi jitt bilugh bradzott. N'pā banom.*
5. The Chārweō also says his head *aches*. *Chārweō dī iās shai bradzott kutt.*
6. This year all the fruit is *acid*. *Inā sē sundi kazhawaj cheno asht.*
7. The dog is *across* the river. *Kūri poh pēr's.*
8. My horse is very *active*. *Iā ushp bilugh damtōl ess.*
9. This egg is *addled*. *Inā aikūn (azhā) pakkhēl biss.*
10. By going there what *advantage* is there ? *Akī gushā kai d d bā ?*
11. That man's *advice* is not good. *Ikā manchē vari less n'ess.*
12. My father is a good man: his *advice* is good. *Iā tott le manchē ess: ikī vari less.*
13. Break this wood with an *adze*. *Inā dār woshī mēsh pett.*
14. Come *after* me. *Iā ptiōr (ptiwar, or tibar) ats.*
15. Come *after* five days. *Pōch wōs ptiwar ats.*
16. We three will go *after* four days. *Emā troi manchē shō wōs ptiwar ēmish.*
17. Stay here. Come *after* ten days. *Anō nishē. Duts wōs ptiwar ats.*
18. In the *early afternoon* (noon to 3 P.M.) it is very hot: in the *late afternoon* (3 P.M. to evening) it is cool. *Grishbō bilugh tapī ess: grish-painji shillā bā.*

* As Kāfirs use the fewest possible words to express their meaning, they would, in talking to one another, omit many of the pronouns and post-positions which have been given in these sentences.

19. What is your father's *age*? *Tōtta tã chok sē bissā ?*
20. My father is considerably *aged*. *Iã tōtt bilūgh manjar ess.*
21. To *agree* to my words is good for you. *Iã warī wagā : tū lestabalā.*
22. *Agriculture* is good for man. *Ptul kudām karbo manchī lesta-balā.*
23. I have no *ailment*. *Iā bradzo n'assum.*
24. My father has no *ailment*. *Iã tōttia kai bradzo nēss.*
25. Silence ! my brother is *aiming*. *Chūsht ōshē ! iã brā topik damitt.*
26. To-day the *air* is cold. *Pshtarak (shtarak or shtak) dumish-tatt : shīl bā.*
27. In my valley to-day there is no *air*. *Emā b'gul shtarak dumi n'ishtatt.*
28. *Alas* ! my son is dead. *Hai hai ! iã piṭr marā.*
29. That sepoy is very *alert*. *Inā spāhī bilugh damtōl ess.*
30. This is the place where ducks *alight*. *Jallai amnī nishittett.*
31. *All* my horses have died. *Iã ushp sang marā.*
32. *All* we will go. *Emā sang ēmish.*
33. *All* the men have gone. *Manchī sang garwā.*
34. On that hill there is *always* snow. *Askē badō sundi zīm ess.*
35. The Mehtar *allowed* it. *Mehr manchīē varī damitt.*
36. Do you *allow* me to depart ? *Iã purugul bosellā ?*
37. I, having paid my respects to the Mehtar, am *allowed* (have got my leave) to depart, and am going. *Mehr salām gaiti ēlom : purū grosam.*
38. Are you going *alone* ; or does your brother go with you ? *Tū parki afzōshā ; tū brā dī afzio ?*
39. My son will *also* go. *Iã piṭr dī afzio.*
40. I don't walk : I *always* ride. *Ôts pottm n'aietam : sang ushp mēsh ēlom.*
41. This is *amazing* work. *Inā kudām lē varī ass.*
42. *Among* them one is a thief. *Amnio p'mīch eo shtār ess.*
43. To be *angry* is not good. *Mashikr boh less noh.*

44. Don't be *angry*: I will give you bread. *Tū kabā na bō: ōts burī prēlom.*
45. Yesterday my father became very *angry*. *Dus tōtt bilugh mashoghott.*
46. If you go, I will be *angry*. *Tū gujbā iā burubiz bolam.*
47. I won't go: don't be *angry*. *Ne ēlom: burubiz n'kshē.*
48. My brother has gone: my father is very *angry*. *Iā brā gwā: iā tōtt bilugh burubiz kutt.*
49. My *ankle* is broken. *Iā grik prētangess.*
50. My brother has not come: another man has come. *Iās brā n'aiyo: ē var manchē aiyo.*
51. When he asked me, what answer gavest thou? *Inā kuttātom tū kā walach?*
52. I gave answer "I am sick" (my body aches), moreover I answered "Thou liest." *O waliosam "jitt bradzōt." Ō walatom "tū larich."*
53. Here there are many *ants*. *Amnē gū lē asht.*
54. In winter *ants* don't bite. *Zawōr gū n'chagōtitt.*
55. In spring *ants* bite much. *Wizdōr gū bilugh chagōtitt.*
56. There are verily *ants*; but they don't bite. *Amnē buasht gū asht; n'chagōtitt.*
57. I am very *anxious*; my father must die. *Ots wūshtātum; tōtt maret.*
58. Is there (*any*) *bhūsa* (chopped straw) there? *Hatt tās assē?*
59. Come here *apart*. *Anē parkiē ats.*
60. Does the enemy *appear*? *Mashūbata warāntam?*
61. This *apple* is sweet. *Inē par aruz ess.*
62. How many men are there in this village? *Inām bagrām cho manchizā?*
63. The *Afghān* soldiers are bad. *Aoghānē spāhē digarā.*
64. Why are they bad? *Kyū digar essā?*
65. This year *apricots* are sour. *Inā sē sarren chinai bā.*
66. My *lower arm* is broken. *Iā dūi pētangawā.*
67. On my *upper arm* is a boil. *Iāst gotrā tā pōnduk bā.*
68. In my *armpit* is a boil. *Iāst kachkarā pōnduk bā.*
69. In the *Afghān army* there are a hundred men. *Aoghānē sain pōnj watsa manchē essā.*

70. Walk up and down around my house. *Inā p'amū barēla palgā.*
71. The dog keeps watch around my house. *Krūz inā p'amū palangett.*
72. Bring my bow and arrow. *Iāst drōn shūr giats.*
73. If you eat arsenic, you will die. *Skā yūlosk mrlōsk.*
74. Ascertain: have the coolies come? *Aīshkshī: barwai awettett?*
75. I have ascertained: the coolies have not come. *Aīsh krā: barwai n'afziā.*
76. Go to that house; ascertain well. *Ikiā p'amū wigi aīsh kshī.*
77. The mountain-ash wood is strong. *Tūr dār dang ess.*
78. Take away the fire ashes. *Ango tū assā guiē.*
79. Bring so much ashes. *Azhik assē giats.*
80. How much ashes shall I bring? What are you asking? *Chuk assē awēm? Tū kai aīsh kuch?*
81. The aspen tree wood is useless. *Romēn dār kai ūd n'ess.*
82. This ass is not good. *Inē kur less n'ess.*
83. I have fallen; give me assistance. *Ots lunissā; iā lestā kshī.*
84. Thou art giving me assistance; I will give thee a present. *Tū iā litrā prēchi; ōts tū gā lesta kulom.*
85. Yesterday I gave thee much bread. Atest thou it? *Dus ōts bilūgh bor pta'sh. Tū sundī iārā?*
86. I was very hungry, and ate it all. *Iā bilūgh āttā bissī sundī iyā.*
87. Thou art very foolish: why atest thou all of it? *Tū bilūgh charagh ess: kyā sundī iyānā tū?*
88. Look! the enemy makes an attack (has come on). *Aīsh kshī. Pachan warī afzio.*
89. The dog attacked me. *Krūi iā tū atursiā.*
90. He is a quiet man: don't attack him. *Naluzo manchē ess: kai n'amniō.*
91. Make an attempt to carry out this intention. *Inā warī kuttā kshē.*
92. You don't make an attempt to follow this up. *Tū inā warī nai kutt koshī.*

93. In *autumn* the leaves fall. *Shāro por viyanyā.*
 94. *Autumn* is the time for reaping wheat. *Shāra bā kutī erwemā.*
 95. This year many *avalanches* have come down. *Inā sé turus lē āyā.*
 96. In the spring many (*avalanches* of) stones fell. *Wasut vōtt lē afziā.*
 97. That man is very *avaricious*. *Ikā manchē bilugh dang ess.*
 98. *Avoid* tobacco. *Tamkio lestā (?) kshē.*
 99. *Avoid* meat five days; you are ill. *Pōj wōs ano lestā (?) kshē; tū bradso osish.*
 100. I *await* my son. *Ots iā pītr aish kuttam.*
 101. At the time for prayer *awake* me. *Namāj bibā iā betsō.*
 102. My son is asleep: *awake* him. *Iā pītr pshuis: betsō.*
 103. My *axe* has become blunt. *Iā pets dūra biss.*

B

104. My *back* aches. *Iā tā pti bradzott.*
 105. Go *back*! bad man! *Tū digar manchē assish! ani ats!*
 106. If you will come *back*, I shall kill you. *Tū dī ats anjibā, jārlam.*
 107. You are tired: I shall give you a *back*. *Tū gatrā bissish: tū achu kalom.*
 108. The *Afghāns* are *bad* men. *Aoghānū manchē digar asht.*
 109. In that *bag* is cloth. *Stā pashtuga iā lattrē asht.*
 110. Bring my *bag* here. *Iā pashtuga anē gats.*
 111. A thief has taken off my *bag*. *Shitāro pashtug brā.*
 112. The coolies have brought my *baggage* here. *Anē barwai lattrē arweristai.*
 113. That man is *bald*. *Stā manchē kurr ess.*
 114. The polo *ball* is lost. *Chkri piz biā.*
 115. That man is *bandy legged* (?) (*limps*). *Stā manchē kuttātt.*
 116. On the *bank* of the river there are many flowers. *Āo tawarē pish lē ai.*
 117. The dog is *barking*: thieves have come. *Krūz rāttatt: shītār ayasar.**

* This form is probably for euphony in connection with the word preceding it.

118. This year wheat is bad; *barley* *Inā sē gum digara bā; rits lesta*
is good. *bā.*
119. Make a *basket* for me. *Iā dugē kawā kshē.*
120. I want a big *basket*. *Iā āl kawā ād ess.*
121. Here last year there was a *Inā pō ē shuj biss.*
battle.
122. The *Badakhshi* fights (makes *Tāzhē shuj lesta kulai.*
battle) well.
123. My horse is a *bay* colour. *Iā ushup pilir ess.*
124. I see a *beacon* on the hill. *Bado ango varion.*
125. Light a *beacon* on that hill. *Ikā bado ango kshē.*
126. What is in the bird's *beak*? *Marangatsē nošpā kai etsal?*
127. Take care! that *beam* is not *Tarāchī bō! Ikā argūr less ness.*
strong.
128. There are clouds. We cannot *Nāru ess. Prusht n'warion butt.*
see the constellation of the
Great Bear.
129. Are there *bears* in the forest? *Ba ben its assē?*
130. My foot pains: I cannot *bear* *Iā tā kūr bradzott: dōr na butt.*
it.
131. That man's *beard* is become *Stā manchē tā dāri kazhira bissā.*
white.
132. I am *beaten*: I will *beat* thee *Ots vina vina kaṛsam: dalkiē tu*
to-morrow. *vilom.*
133. That bird is *beautiful*. *Ikā marangats shingar aiets.*
134. I am tired: get my *bed* ready. *Gatrā butē ayā sum: prusht*
gaiets.
135. I have brought a *bed*; there is *Prusht awārā; ashtith n'wiesht.*
no *bedding*.
136. In *Bumboreth* there are many *Māmreth mācherik lē asht.*
bees.
137. *Bees* will sting. I am afraid *Mācherik aturshilā: wīderthum*
of them.
138. Go thou *before*, I will follow. *Tū nashtar wai bō, ōts piturai-*
salam.
139. What does that man *beg*? *Ikā manchē kai awegutā?*
140. He is not a bad man: he is a *Ikā manchē digar n'ess: naluz*
beggar. *wās.*
141. Sit *behind* me on the horse. *Tū ushpa tā iā ptiora nishē.*

142. After eating food don't *belch*. *Yā zhūtī pshuikbut n'kshī.*
143. I place no *belief* in him. *Ō ikhā waria n'patitom.*
144. Thou liest! I don't *believe* thee. *Tū laraichī! tū warī n'patitom.*
145. I have eaten too much: my *belly* aches. *Shō le iarō: ktol bradzott.*
146. Brōz is *below* (down stream from) Chitrāl. *Bruz Shitrālo stā nīr ess.*
147. My walking stick is become *bent*. *Iās manuī dūr biss.*
148. My father is here: and *besides* him no one. *Iā tōtt anī ess: wārā kēch n'ess.*
149. We have bhūsa and *besides* nothing else for horses. *Emā tā ushp dugē tūs ass: wārā n'aiesht.*
150. Is the *Afghān* or Chitrālī soldier the *better*? *Aoghān spāhī lest ai na Biliān lest ai?*
151. *Between* Chitrāl and Brōz there is no village. *Shdrāl Bruz p'mij grām n'aiesht.*
152. *Beware!* the dog will bite you. *Taraichi bō! krūī aturshilon.*
153. *Beyond* Drōsh there is no cultivation. *Dryus pār kujhī n'aieshta.*
154. The *big* dog is amiable; the small dog bites. *Âl krūī less: parmen krūī aturshilon.*
155. On the *Shāwal* pass there are no *birds*. *Shāwalo bado marangats n'aiesht.*
156. Give me a *bit* of meat. *Iā dugē achok bitā gats.*
157. Put a *bit* in my horse's mouth. *Iā ushp ashī lazhom giats.*
158. The horse *bites*; don't go near. *Ushp analā; tavarai n'ai.*
159. The *black* horse fell yesterday. *Zhī ushp dus lunī.*
160. Fetch me two *blankets* from the house. *Pamu siku iā dugē dū jil gaiets.*
161. *Bleed* him from his forearm. *Ikā manchī duī tā lui bekshā.*
162. In the spring a strong wind *blew*, and the fruit is damaged. *Wasut damu bilugh ushtiā; kazhwazh nadziā.*
163. The old man is *blind*. *Purdik kār ess.*
164. My pugri has *blood* on it. *Chadrā lui tapola biss.*
165. Spring has come; the trees are *blossoming*. *Wasut biā: amnī sirēn pizh bā.*

166. *Blow* the fire hard. *Angā kotē parchiō.*
167. The wind *blows* very fast. *Dumī lē ishtett.*
168. *Blow* out the light. *Chirāgh yāsē.*
169. My knife has become *blunt*. *Iā chaku duru biss.*
170. He is a very *boastful* man. *Inā manchē bilugh wish tawal ess.*
171. Take care! there is a *bog* ahead of you. *Tarāchībō! Vott (?) athalon.*
172. My leg has a *boil* on it. *Kūr apsiss.*
173. For making tea *boil* water. *Chaī kshē: āo tipāo.*
174. There is a *bone* in my dog's mouth. *Krūī p'ashē attiss.*
175. My *bow* is broken. *Ī drōn peṭṭangus.*
176. Give this *box* to the coolie. *Inā sanduka manchē prē.*
177. What is this *boy's* age? *Inā mariṛē major kai ess?*
178. That man has no *brain*: he is foolish. *Stā mustā ness: bēṛ ass.*
179. Break a *branch* of that tree. *Īki shtom chur peṭā.*
180. In order to get some *brass* I am going to Chitrāl. *Dara waiētum: Shdrāl aiētum.*
181. The Government soldiers are all *brave*. *Sarkāro spāhē sang zūr wai.*
182. *Bravo!* don't be tired! *Shamash! N'gatribōla.*
183. Thy ass is *braying* loud; listen! all the asses are *braying*. *Tū kur bilugh rārā kutt: kor kti! Sang kur rārā kuttett.*
184. Get *bread* for my coolies. *Iā barwai dugē yashī giats.*
185. If you won't give me *bread*, I will die. *Tu ē boṛ n'prenjibā ōts mṛlom.*
186. Do not *break* my box. *Iā adrē n'pitzen kshē.*
187. If you *break* the wood, I shall be very angry. *Tu dār perinjibā ōts kabā balom.*
188. My box is *broken* (break). *Iā adr pitzen biss.*
189. My father has *broken* (break) his leg. *Iāsē tōtt kūr peṭṭ ons.*
190. If you fall, your leg will *break*, as you are fat. *Tu lunelosh nanden peṭanlō, tu āl ktoi manchē assish.*
191. Go slow: let the horse take *breath*. *Chillā ats: ushp shus kalon.*
192. The Chārwalō gives *bribes*. *Chārwalē wārā lettri prett.*

193. Make *bricks* for my house. *Iã amu dugẽ mrai puru kshĩ.*
194. My girl *is a bride*. *Iã jũr noi bazisnã prẽlom.*
195. To make a *bridge*, get beams. *Sũ tamu.katĩ giats.*
196. The *bridge* is broken. *Sũ peťang ess.*
197. In my country there are no wooden *bridges*. *Emã gul tã dão siu n'asht.*
198. My horse's *bridle* is broken. *Iã ushp tã lazhom peťangess.*
199. Bring a broom, clean this place. *Skã giats, inãni jagã skã.*
200. Bring bread for me and fetch grass for the horse. *Iã dugã bor gats; ushp dugã yus gats.*
201. I fell; my stick *broke*. *Õts piltam; mãrĩ pařengi.*
202. My arm is *broken*. *Iãsi dusht peřongã.*
203. Thy *brother* has fever. *Tũ brã ontsatt.*
204. My *brother* is dead. *Iãsi brã mřã.*
205. I brought one load of grass; my brother brought two loads. *Iẽ bõr yus awãřã; iãsi brã dũ bõr yus awãřã.*
206. My father is a very strong man: he has brought three loads of grass. *Iãsi tott biluk karwã manchĩ ess: troi bõr yus awãřã.*
207. The woman is bringing a basket, and the men have brought stones. *Jugũr kawã awett, sai wõtt awãřã.*
208. The Chãrwẽlo is a *brutal* man. *Chãrwẽlĩ mashu-wũ manchĩ ess.*
209. My *buck wheat* is not ripe. *Iã zhum n'piess.*
210. There are many *bugs* in this bed. *Inã prushĩtĩ tã guzr lẽ asht.*
211. Build a house for me here. *Iã dugã anĩ amu kshĩ.*
212. All my *bulls* have died. *Iã ashu sang mřishtã. Chãlu nah Chãnlũ's bull is very fat ashu inã sã bilugh kurt ess.*
213. On the ground I found a flat *bullet*. *Inã bhĩmu tã epol toch badũ goĩ.*
214. Many men are gathered for the *burial*. *Bilugh manchĩ kãmai dugã ayã.*
215. Burn that long stick. *Ikã drangai shtan lushẽ.*
216. Bury that corpse. *Ikã mřishtã kãna satẽ.*
217. A bird is sitting in the *bush*. *Dsuli tã marangats nishĩn ess.*

218. This *butter* is not clean. *Inā nuṛī śhṭā n'biss.*
 219. Buy a rupee's worth of cloth. *Ē tang digrī māri prēti giats.*

C

220. The white cow's *calf* is dead. *Kashārī gāo utser marā.*
 221. Call the old man. *Purduka walō.*
 222. The *camel* is a bad animal. *Shṭur digar kor ess.*
 223. My horse is very fat and *can-*
 not go. *Iā ushp bilugh kartā biss, n'pā*
 bann.
 224. You are a bad man : you take
 no care. *Tū digar manchī assish : tū kuduma*
 tin na kuch.
 225. Have a *care* ! don't throw
 down my load. *Tū kushulwā kshī ! (Tarāchi bō !)*
 iā bōr viār n'atē.
 226. That man is very *careless*
 (foolish). *Ikā manchī bilugh bē ess.*
 227. In that village is there any
 carpenter ? *Ikyā bagrom dāo sella sē ?*
 228. The *carrier* has fallen into the
 river. *Barwai pō-ē lunis.*
 229. I am tired ; I won't *carry* a
 load. *Mirak* will *carry* the
 load of two men. *Gatrabissum ; bōr n'awētum. Mirak*
 dū manchion bōr awēlā.
 230. The *cat* has grown lazy and
 won't *catch* mice. *Pshiāsh bēri biss ; mussu na*
 damitt.
 231. *Catch* that horse's bridle. *Ikyē ushpē lazhom damē.*
 232. All the *cattle* of this village
 have died. *Inā bragom gāo sang mṛā.*
 233. Put the big *cauldron* on the
 fire. *Āi tol ango p'tsiru watē.*
 234. What is the *cause* of your
 anger ? *Tā kā kapā bosh ?*
 235. In that *cave* a dog is sitting. *Patel karoh krūi nishān ess.*
 236. Cease this work. *Inā kudūma bekshī nishē.*
 237. The *ceiling* of my house is
 bad. *Inā p'amū argru digrī biss.*
 238. That is a *celebrated* carpenter. *Bilugh.lē dāo sell ess.*
 239. The *chaff* (chopped straw) is
 all bad from rain. *Sang tūs agol tā digrī biss.*

240. The *chain* of my door is broken. *Iã dũ tã chimã pêtanguss.*
241. Bring a *chair* for sitting on. *Nizhisthã bôn giats.*
242. This cloth is not to my taste; change it. *Inã lattirĩ iã shotik n'bã; nmelã kshã.*
243. This *charcoal* is bad: it doesn't burn. *Inã pẽ less n'asht: na parchitt.*
244. To-day I will give *charity*, perchance my father will not die. *Ots shtarak gāno telam, shtalẽ tōtt n'mrlã.*
245. On my brother's *cheek* is a boil. *Iã brã naskor absiss.*
246. Bashgali Kāfirs won't eat *cheese*. *Katã kilār n'yulã.*
247. This year all the *cherries* are sour. *Inã sē sang gilos chinosh.*
248. My *chest* aches. *Iã zira bradzott.*
249. My hen has ten *chickens*. *Iã istrĩ kakok duts kur asht.*
250. My *child* is very ill. *Iã marir bilugh bradzo asht.*
251. I have no *chimney* to my house. *Iã p'amu dawōk n'asht.*
252. I fell; my *chin* is broken. *Lunissam; akli prōr biss.*
253. The *Chitrālī* soldier is not a bad man. *Bilian spāhĩ digar n'ai.*
254. My chest is big; that *choga* is tight. *Iã ōr wisht̃r ass; shugā aron butt.*
255. Here are two *chogas*: choose one. *Anĩ dũ shugā asht: eo gaiẽ.*
256. In my *clan* are many men. *Emã tōtt brã lē asht.*
257. There is no *clay* here to make bricks. *Anĩ mrai kusth dugã palol n'ess.*
258. Your hand is dirty; *clean* it. *Tũ doĩ mol biss; dirẽ.*
259. Thy father's speech is *clear*. *Tã tōtt warĩ less.*
260. That boy is very *clever*. *Stã marir bilugh kashul ess.*
261. That *cliff* is bad: don't go near. *Ikĩ shtĩ digar ess: atkhĩ n'iyẽ.*
262. About 3 P.M. we will *climb* the hill. *Grish biznor ūn.*
263. I cannot *climb* this hill. *Ots inã bado n'ai iam banam.*

264. To make a *cloak* fetch some black cloth. (¶) Budzun *kusth dugã zhi sapp gats.*
265. Bring two *clods of earth* for me. Iã *dugã dū palelsh̄t giats.*
266. This *cloth* is very thick. Inã *sapp bāt ess.*
267. My *clothes* are dirty; wash them. Iã *bazisnā mol bistai; nizhē.*
268. There are many *clouds*; perhaps it will rain. Nāru *bāt ess; ingol kā agol bōlan.*
269. Clean my *coat*. Iã *shugā lesst ksh̄.*
270. Who has killed my *cock*? Iãst *nai kakkak kū jāriss?*
271. To-day the breeze is very *cold*. Starak *gujr bilugh̄ dumē yuds.*
272. This year there is no snow and no *cold*; it is quite warm. Starak *sē zīm dī na ess, shillā n'ess; tōp ess.*
273. On account of the snow my feet are *cold*. Zīm-o-tā *kūr pitsenwā.*
274. The sun is set: it has become *cold*. Sū *pār lang biā: shillā bā.*
275. I have eaten too much and have *colic* (i.e., my *stomach* is swollen). Bīlugh̄ *boṛē iār; ktol apsiss.*
276. Collect the *sepoys* and coolies to-morrow at dawn. Spāhī *barwai dalkiē attri wasnāo (wasankrō) (P).*
277. Sir! the coolies are *collected*, but the *sepoys* have not come. Sāhībo! *barwai wasn westai spāhī noh osth.*
278. What is the *colour* of your father's horse? Totthī *ushpē kor kāsth ezz?*
279. The asses, horses, and coolies have all *come*. Kur, *ushp, barwai sang ayā.*
280. The *sepoys* complain that the Chārweḷo is a very cruel man. Spāhī *kāsettett Chārweḷi bilugh̄ mashū oss.*
281. I *considered* the enemy had fled. Ōts *wushtatāsum mashu wari mikiā.*
282. *Converse* slowly; say every word separately. Omillē *walō; parē warē kūrē kūrē walō.*
283. Call a man to *cook* my food. Iã *buṛi āsh̄ kūrīk ē manchī osh̄t giats.*

284. The *coolie* is fallen in the river : he is drowned in the water. Barwai po-ē luniss : áo p'mich pizbiā.
285. I have no *cord* to fasten the box. S andok giristh dugã kanik n'aiesht.
286. This is a dry year : the *corn* is dried up. Inā sē damkol wā : gum lushingwā.
287. I saw a *corpse* in my field this morning. Ināsh ptul p'mich ē manchi mrisht waria'm.
288. My brother is very *corpulent*, and can't walk. Iã brā āl ktol oss ; n'palangett.
289. In my village there is my brother's *cotton crop* and no one else's. Iã bagrom iã bráo karbosh asht ; wārā n'aiesht.
290. I want medicine for my father ; he *coughs* much. Iã tōtt dugã ushu wagattam ; bilugh kasitt.
291. *Count* the coolies : how many are there ? Barwai gîrē : chē manchē asht ?
292. My *country* is very pretty ; it is highland (cold). Emā gol bilugh shingurē ass ; shil ass.
293. My *cousin* has seven bulls. Tōtti piṭṭ (?) sott ashu ai.
294. Is your brother's *cow* white or black ? Tū brozhi gāo kashērē izhā, zhi azzā ?
295. My *cowherd* is a very bad man. Iā gāo patsā (psawai) bilugh digar manchē ess.
296. That *crag* is very steep : a horse cannot go. Stā ktī ukar ess : ushp na batt.
297. That boy got *cramp* in the water owing to the cold. Stā liliwak poi tã shillē dūr bitī ass.
298. He is a thief. See! he is *creeping* like a dog. Shītār ess. Aishī ! krūi chor shto-kuroett.
299. From the *crest* of the hill Drōsh appears in view. Bado shaiē stē Dryūs warantus.
300. Forgive my *crime* ; I am a poor man. Iã varī (?) bakshiō ; ō garib assum.
301. My walking stick is *crooked*. Iãst manōi shkorī biss.
302. This year there is much rain ; my *crop* is spoiled. Starak sē bilugh agol prētt ; ptul digar bā.
303. On *crossing* the pass the wind was very bad. Bado shai tã dumā bilugh digar bā.

304. In this valley there are many *Inā gula tã korř le asht,*
crows.
305. Your cock *crows* much. *Tu nai kakkak bilugh kasitt.*
306. The Commissariat *bābū* is a *Commissariat bābū bilugh kart ess.*
very *cruel* man.
307. My pony's *crupper* is broken, *Iā ushp tã prampor bradzi petan-*
so he can't go down hill. *gess; iã dugã ushp buru palangen*
na batt.
308. A big stone came down and *Al vōtt atsiti iäst kūr periss.*
crushed my leg.
309. Why does that small boy *cry* *Ikyā parmen mariř kaido zħutt ?*
out ?
310. Spring is the good time to *Krujā shisthā wosut less.*
cultivate.
311. The Kāfirs' *cultivation* is cele- *Katō kruzhi bilugh lestt ess.*
brated.
312. That man is very *cunning* (fox *Ikā manchē iwraki ayūr ess.*
class).
313. Get me a metal *cup* to drink *Pashku giats: āo pīnam.*
water.
314. I am ill: therefore call a doctor *Bradzo assum: iã dugã wokshhal*
to *cure* me. *giats, aishkshi kom.*
315. My *custom* is not to smoke *Tamkio kushh iã chur n'ess; nazor*
tobacco; I take snuff. *kolum.*
316. *Cut* a stick for me with a *Iã dugã kato mēsh manoř petan.*
knife.
317. The soldier *cut* my leg off. *Spāhē iāsē kūr pēṭess.*
318. The Chār^{wēlo} gave me an *Chār^{wēlē} hukm ptās'm tū duī pēṭegā.*
order to *cut* your hand off.

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319. My father killed the Chār^{wēlo} *Iã tōtt Ohār^{wēlē} katō vti jion (?)*
with a *dagger.* *(jāriā).*
320. *Daily* bring me a little milk. *Sang gujr iã dugã achok zū giats.*
321. This ground is *damp* and not *Inā bhām zħil ess; jilamā wotasth*
fit for pitching (causing to *digar ess.*
stand up) tents.
322. The men of this village *dance* *Inā bragom manchē nōt digara*
badly. *kuttett,*

323. My father *dances* well. *Tōtt nōt lesta kutt.*
324. That precipice is *dangerous*,
don't go near. *Inā thurās digar ess, turarāi n'ai.*
325. Owing to an eclipse of the
sun, it is *dark*. *Sū garo yaristhē dugā andhaṛ biss.*
326. My *daughter's* age is 13. *Iā jū terits biss.*
327. To-day I go to Chitrāl; every
day I shall do a march. *Starak gujr Shdrāl aietum; eo gujrē
ē wōs pott kalom.*
328. The sun melts the snow by
day. *Gujr zīmo sū tipāt.*
329. To-morrow at *daylight* let me
go. *Dalkiē ruzh bibā ēlom.*
330. My donkey is *dead*, my horse
is *dead*; I can't lift the load. *Iāst kur mṛissā, ušhp dē mṛā; bōr
ngā n'balam.*
331. My uncle last year was very
ill: now he is become *deaf*. *Iāst jisthā poē bilugh bradzo wās:
starak asangā biss.*
332. The ford is *deep*; we can't
cross. *Ātr guru ess: patren na bamish.*
333. The chārbu (Chitrālī head
man of village) is a very
deep (fox class) man. *Ūru bilugh vrikī pirstha manchē
ess.*
334. The Badakhshāni army de-
feated the Chitrāl army. *Tajē sarīen Bilian sarī psiā.*
335. Our army, being *defeated*, fled. *Emāst sarī gatṛā bitī mikiā.*
336. That *defile* is good for fighting
the enemy in. *Ikā aṛūni gol pachan wari shush
kusthā less.*
337. Go quickly: don't make *delay*. *Achūnam iē: drē n'ksh.*
338. The village is far: don't *delay*
here. *Grām badūr ess: pott drē n'ksh.*
339. The coolies *demur* and say we
can't carry loads. *Barwai laṛettett: warē walettett bōr
n'awēmā.*
340. The road is steep: we should
descend from the horses. *Pott tchkur ess; ušhp tā wāwo
etsati emā.*
341. Your horse is falling: you had
better *descend*. *Tōst ušhp piltāl: wā osth lesta
balā.*
342. Let go! this business is not
desirable for you. *Kudām nai ksh! tū ka miok(?)
ness.*
343. The men of that village are
destitute. *Ikā bagrām manchē bilugh drushti-
wā ašht.*

344. Our enemy is very *determined*, and will not fly. Look! they have fled. *Emā pachanwarī bilugh damtōl manchī asht, n'mukettett! Aīsh kshī! mikiā.*
345. That fellow is a regular *devil*. *Ikā manchī bilugh yūsh ess.*
346. Have you ever seen the *devil*? *Tū kuī yūsh warainsā?*
347. I have not seen the *devil*; even my father has not seen him. *Iā yūsh n'warainsā; tōtt dī n'warains.*
348. In my country there is no *dew* in the summer. *Emā gol tā wīzdor mēh n'butt.*
349. I have had *diarrhæa* three days. *Troi wōs butt iā bazira padrē ū prētt.*
350. If you have had *diarrhæa* many days, you will surely die. *Šhtal latta wōs bā padrē ū prētt tū nashtontī mṛlosh.*
351. The Chārweḷo has *died*: all the men are very glad; my brother also *died* to-day. *Chārweḷī mṛiss: sang manchī shātīnistā (?); šhtarak gujr iāšī brā dī mṛā.*
352. Yesterday my horse fell on the road and *died*. *Dus iā ušp p'putt piltiā marīā.*
353. There is a *difference* (quarrel) between those two men. *Amnī dū manchī kilwariān asht.*
354. Yesterday there was a *difference* between me and my brother. *Dus iā brā iā kilā bissī.*
355. Don't take that road; it is *difficult*. *Askā potta tā n'iyē; digar ess.*
356. I ate a lot of rice early this morning and it is not being *digested*. *Puruchkāl bilugh butt iāsh; bru afziā.*
357. That boy's clothes are very *dirty*. *Askā marīr basnā bilugh mul bistai.*
358. All the men of that village are *discontented*. *Ikā bagrām manchī sang kushān n'aiesht.*
359. I *dislike* that man. *Ikā manchī iā dugā digar ess.*
360. At the time of my *dismounting* from my horse, I slipped and fell. *Ušp tā wāo atsatam, piltiosam, luniosam.*
361. My brother's *disposition* is very good. *Iā brā dī bidī-wā assa.*

362. Why are these two men *disputing*? *Amni dū manchī kā kilā kuttett?*
363. In this *district* are many cows. *Inā b'gol bilugh gáo asht.*
364. Take this flour; *divide* it among yourselves. *Inā brē ngā; yā p'mich bata kshēr.*
365. In our valley there is a *diviner*. He is a very old man. He is a true speaker. (¶) *Emā b'gol ē pshar ess; bilugh manjar ess; shtal warī walann.*
366. Don't *do* this business: it is undesirable (not the custom). *Inā kudūm n'kshi: chor n'ess.*
367. I fear I am dying: call a *doctor*. *Ō wíderthum m̄r̄ethum: wokshal giats.*
368. The *dogs* of that village are very fierce. *Ikā bagrom krūi bilugh digar ai.*
369. Is your's a male or a female *dog*? *Tōst nah krūi ya shtari (ishtri) krūi ess?*
370. You have put too large a load on that *donkey*. *Igē kurē pa ptī bilugh bōr kress.*
371. The thief broke one plank of my *door* last night. *Dus radar iāst dū bitil shtār pēfiss.*
372. That man is a thief: I have no *doubt* of it (*i.e.* besides him *no one else is the thief*). *Ikā manchī shtār ess: wārā shtār n'asht.*
373. I have a *doubt* whether or not he is a thief. *Shtār ess adugosā, tinch n'ess.*
374. The coolies have gone *down* (stream). *Barwai vinrēni ettett.*
375. Take *down* the load from the horse's back. *Ushpē pa ptī bōr waokshō.*
376. Get four coolies to *drag* the beam. *Shtowa manchian walō argru wa-kshol.*
377. My horse is very thirsty; he *drinks* much. *Iāst ushp bilugh áo *pig biss; bilugh áo pitt.*
378. Don't *drink* much water; (otherwise) you won't be able to travel. *Bilugh áo na pi: n'pā bilosh.*

* Same idiom as in Chitrālī.

379. An ass has come to my field ; *Ē kur iāst ptul p'mich adsā ; ʔo tarāzho.*
drive him out.
380. No snow fell in the winter, so *Ziwōr zīm n'ptā ; ikā dugā duma*
there is a *drought*. *sē bā.*
381. My cow fell in the river, and *Iāst gāo po-ē lunī, piz biā.*
is being *drowned*.
382. The Mehtar comes ! Beat a *Mehar aiyo ! dōtt wār.*
drum.
383. My brother is a *drunkard* for *Troi sē biss iāst brā tin pin.*
three years.
384. You have brought green wood ; *Tū zhīlā dār awēsh̄tai ; drī dār*
fetch *dry* wood. *gaiets.*
385. I myself have seen that the *Iā wariā panilē jallai nish̄nistai.*
ducks have alighted on the
river.
386. In front of the Mehtar's house *Mehar p'amu tā nirgo putt tā ttsit*
is a lot of *dung* on the road : *bilugh ess : skā mēsh̄ skā.*
brush it away with a broom.
387. There is much *dust* on account *Dumī shtett : pariss bilugh butt.*
of the wind.
388. A *dwarf* has come to ask food. *Ōr manchī aiyo ; burī aīsh̄ kutt.*
389. Where do you *dwell* ? Why *Tū kōr gol tā sāch ? Anī kai*
have you come here ? *osh ?*
390. Last year I *dwelt* in Kām- *Pō Kāmdēsh̄ assium ; inā sē Kunish̄t*
dēsh̄ ; this year I shall *alossam.*
 dwell in Rambūr.
391. I am poor ; my *dwelling* is *Ōts garīb assum ; iā amu achok ai.*
small.
392. That man has *dyed* his beard. *Stā manchī dārī zār korish̄tai.*
393. I have had *dyspepsia* for two *Dū sē biss borī na bajit jarand.*
years.
394. I have eaten too much orial's *Arorwē ano bilugh iāro bilugh shur*
flesh and have much *lāsett.*
dysentery.
- E**
395. Give each coolie one rupee. *Parē barwai iārī tang prē.*
396. An eagle came down from the *Badistē zhī marē attī iāst kakkak*
sky, and caught my fowl *wanamā brā,*
and took it off.

397. Owing to cold, my ear pains. *Shillē tã kōr bradzott.*
398. To-morrow we will go *very early*. *Dalkiē emā kuiyē emā.*
399. This year snow fell *early*, so it is little. *Inā sē zīm kuiyā ptā, iā dugā zīm chak ptā.*
400. There is a hollow here: fill it up with *earth*. *Anō dudiēm ess; palol utushtē parakshē.*
401. Last night there was an *earthquake*: I was much frightened. *Rador indriṣh ptā: ō bilugh widaram.*
402. To-morrow do we go *east*, (sun-rise way), or west (sun-go-down way)? *Dalkiē sū chunzli pōr ētimishā, nai sū puēli pōr ētimishā?*
403. Yesterday we went *east*; to-morrow we will go west. *Dus sū chunzli pōr gāmish; dalkiē sū puēli pōr emā.*
404. Yesterday's road was difficult; to-day's is *easy*. *Dus pott digar ess; starak gujr pott less.*
405. Before marching, to *eat* much is not good. *Pilingstett tã shaiyē bilugh iasth less ness.*
406. It is five years since we have had an *eclipse* of the sun (since a shadow has eaten the sun). *Pōj sē bā sū garo n'yāriss.*
407. Don't go near the *edge* of the built up pari; you will fall. *Ushēt pachur pazhē n'ai; pīttilosh.*
408. You don't make an *effort*! How can you learn? *Tū bibidi n'kshonjē! Tū kāktz zaronlosh?*
409. The Chārweḷo is *angry* because the Kāfirs won't produce *eggs*. *Katā azhao n'prend Chārweḷi kapā bitī.*
410. This man is a great thief; *eject* him out of the house. *Iyē manchē bilugh shētār ess; iyē p'amu stē nuksāo.*
411. That man is my *elder* brother. *Stā manchē iāst jisht brā oss.*
412. That cauldron is *empty*: the water leaks out. *Ikā tol kār biss; āo be afziā.*
413. *Empty* out the water of this ewer. *Inā pashku tã āo uchar kshī.*
414. Very well, Sir! I have *emptied* the water out. *Sāhib! lē! āo uchar krā.*

415. When you have *ended* your work, *Koī kudūm pūshabā iā tā aets.*
come to me.
416. Our men are few; the *enemy's* *Emā manchē achok aesth; pachan-*
men are many. *wari lē aesth.*
417. Certainly, our men are few; but *Shtal, emā manchē achok aesth;*
they are more *energetic* than *pachanwari tā damtōl aesth.*
our enemy.
418. The *English* soldiers are very *Prang spāhī bilugh lē manchē asht.*
good men.
419. I have eaten *enough*: it is not *Bēs iārā: lē iāsth less ness.*
good to eat more.
420. Why hast thou *entered* my *Tū kā dugā p'amū attā gā-s-ash?*
house? I gave thee no *iā hukm n'ptā.*
leave.
421. Your *entire* clan is bad. *Tā tōtt brā sang diyar asth.*
422. Get me a beam *equal* to this. *Iā dugā ikhā argrū pristha argrū*
giats.
423. The enemy shut me in a house, *Pachan wari p'amū attā attotiss:*
but I *escaped*. *bāti mikiosam.*
424. I am bound, but I hope to *escape* *Attotinissam, bibidī bibā salkanwar*
in the evening. *mikalom.*
425. *Every* man of this village is a *Inā bagrām sang manchē shtār ai.*
thief.
426. The Chārweḷo is a very *evil* *Chārweḷi bilugh dagar manchē ess.*
man.
427. In this village there is not *even* *Inā bagrom p'mich eo di pashku*
one *ewer*. *n'ai.*
428. In our village my brother is *Emā bagrom p'mich iā brā shtār*
a thief, and *except* him no *ess, wārā n'ai.*
one.
429. This cloak is not good; *ex-* *Inā shugā less n'ess; nmelā kshī.*
change it.
430. Thou liest! There is no *excuse* *Tū larēchī! tū kai nelus n'ess.*
for thee.
431. Stay thou here! *Expect* me! *Tū anī otī! iā aīsh kshī.*
432. The right *eye* of my brother *Iā brāo datziē achiē bradzott.*
aches.

433. My brother's *eye-brow* got *Iã bráo tremchuk achẽ-paṭṭā lush-*
burnt by the lamp. *ingostai.*
434. Lift up your *eye-lid*; show your *Achẽ-ktelik wāro; achẽ chsh.*
eye.

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435. On that man's *face* is a black *Stā manchiā mukā tã aḥisto zh̄*
mark, so big. *nishān ess.*
436. If our luck is bad, we shall *Shtalẽ i nasib n'azilabā, ashtrẽ tã*
fail to climb the hill. *ūwẽ n'balem.*
437. The Chitrālīs say that on *Bilian manchi walettett Missarmin*
Tirich Mir there are many *wutr (vetr) bilugh ash̄t wārā*
fairies and nothing else. *n'aiash̄t.*
438. The Mehtar's *falconer* fell in *Mehr marapsawai poi-ẽ lunẽt̄*
the water and died. *m̄r̄.*
439. Take care! If you *fall* into the *Trãch̄ bō! Tū poi ẽtish̄ tū*
water, you will die. *m̄r̄losh̄.*
440. That wall will *fall*, don't *Iyẽ chā witalā, torẽ n'ai.*
approach it.
441. Much rain has *fallen* this *Starak p'sẽ bilugh agol ptā.*
year.
442. Last year much snow has *fallen.* *Pō bilugh z̄im zinitā.*
443. This year there is a quantity *Starak sa bilugh z̄im ess; starak*
of snow; to-day snow has *gujar z̄im n'ptā.*
not *fallen.*
444. My dog has *fallen* into the *Iã krūi poi gwā.*
water.
445. In my country is a *famine.* *Iã gul tã bilugh ātt ess.*
446. My brother is more *famous* *Iã brā stā manchi tã bilugh*
than that man. *damtōl lē manchi ess.*
447. From Chitrāl, both Shoghōt *Shdrāl stē Shogoi Gairath t̄ich*
and Gairath are equally *far.* *badūr ash̄.*
448. Sit near me; don't sit *far* off. *Iã tawarẽ nish̄; badūr n'nish̄.*
449. Chitrāl is near, Drōsh̄ is *far.* *Shdrāl tawarẽ, Dryus badūr ess.*
450. In our village there is no *Emā bagrom ushup wetsā amchol*
farrier (horse shoe-fastener). *n'aiasth̄.*
451. Your horse is very *fast*; mine *Tū ush̄p bilugh shatrami ess iã*
is slow. *ush̄p n'pā bulas.*

452. It is three years since I turned *Trē sa bā ō muzalmān bissam;*
Musalmān; I keep the *fast.* *pochētr ngānam.*
453. The time is near for breaking *Pochētr peristh tur ess.*
the *fast.*
454. My horse has become *fat*, and *Iā ushp kartab ess: pā n'batt.*
can't go.
455. My *fate* is bad; your *fate* is *Iāst mink digar ess; tō miuk lesst*
good. *ess.*
456. My *father* and mother are *Iāst tōtt nūn mṛā: ōts parkī (kūr)*
dead: I am left alone. *edsam.*
457. You are *fatigued*: I will give *Tū gatrabā assish: achu kulom.*
you a back.
458. Don't flee to *Badakhshān*, *Badakhshā mē na mugō, kā widegh*
there is no *fear.* *na ess.*
459. I *fear* my enemy will kill me. *Ōts widarnam pachan warī i jārlā.*
460. Why have they run away? *Kaiko maikiyā sar? Shtār dugē*
They have run away from *vidraiti mukiā.*
fear of thieves.
461. My brother *feigned* dead, and *Iāst brd mṛalogom (?) viz-*
escaped by night. *hom (?) radur mikiōs.*
462. My father *fell* on the road. *Iāsi tōtt pott piltiā.*
463. Thy father *fell* into the river. *Tū tōtt baglo (b'gol-o ?) piltiā.*
464. The *female* is usually cleverer *Jugur manchī todī bilugh kshul ess.*
than the male.
465. *Fetch* four men to make a *Sūi postho shtowa manchīān gaiets.*
bridge.
466. I have *fetchd* four men. *Iā shtowa manchī awārā.*
467. This year many men have died *Stanak sa randsōl bitī bilugh*
of *fever.* *manchī mṛā.*
468. My father is very ill; he has *Iāsi tōtt bilugh bradzo ess; unsatt.*
fever.
469. *Fever* has had hold of me for *Shto wōs bā ondsil i andsitī; jidd*
four days; my body aches. *bradsonn.*
470. Last year very few men died *Pō achok manchī randsol bātī mṛsē.*
of *fever.*
471. The *Ashrath* valley men are *Asrett b'gol manchī shōch kusth*
useless for *fighting.* *dugē digar ai.*
472. This year *figs*, apples, and *Inā sē tā kiwitt, parṛ, tsiren chinai.*
peaches are sour.

473. That man's *figure* and my brother's *figure* are the same. *Ikā manchē wishirworh iāst brā wishirworh eo ašht.*
474. Take this ewer, *fill* it with water. *Inā pashku nātī (ngātī?) āo para kshī.*
475. Your house is *filthy*; of course you will get ill. *Tū amu mol ess; shtalē tū bradzo-wo bolass.*
476. I found (*find*) these clothes on the road. *Am bazisnd potto wariām.*
477. Thou art a very *fine* man. *Tū bilugh lē manchē ess.*
478. I have nine *fingers*; you have ten. *Ī non angur ai; tū tã duts angur ai.*
479. When you have *finished* work, I will give you food. *Tū koi kudūm poishabā, anjī prēlom.*
480. Cut down two *fir* trees for making the bridge. *Sū testh dugē dā ruganā peṭṭi giats.*
481. The *fire* is too much, subdue it. *Angā bilugh ess, wāltī kshē.*
482. Make a *fire-place* in my house. *Iā p'amu angā-kutān kshē.*
483. There is no *fire*. *Angā ness.*
484. For the purpose of making a *fire*, fetch wood. *Angā koṛ dār apsiō.*
485. There is no *firewood* here; how can I make a fire? *Anī watesth dār n'ai; kāktī angā kom (kulom)?*
486. My soldiers are very *firm* and will not flee. *Iā spāhē bilugh zorawā ai, n'mukelā.*
487. This man came *first*; that man was second; Mirak was third. *Inā manchē panishār oss; stā manchē ptiwar oss; Mirak troi wostha oss.*
488. Our people consider *fish* unlawful (as a dead thing) to eat. *Enā manchē āo matsa yosth dugē muldār ess kuttett.*
489. This business is not *fit* for a Mehtar. *Inā kudūm mehrē less ness.*
490. The enemy's men carry a very big white *flag*. *Pachan warī manchē bilugh āl kashīr tuppduw wanamess.*
491. The *flames* of that fire have got up very high. *Askā angā bās ublindī enn.*
492. This country is *flat* like a hand. *Inā watan dashpar purstha diwar ess.*

493. In thy house are many *fleas*, but in winter they don't bite. *To p'amu pakki bilugh asht ; ziwōr n'yüttett.*
494. I am afraid of the Diwānbegī, for that reason I am *fleeing*. *Diwānbegī widarnam, giaktī mukonam.*
495. If I *flee* on the road, the Meh-tar's sepoy will catch me. *Iā p'pott mukinjebā mehr spāhī wanamelā.*
496. The enemy has *fled*. *Mashu warī mikiā.*
497. In Ranbūr there are no *flies* in winter. *Zawōr Māmret tawarik n'aiesht.*
498. That man is *floating* on the river (having inflated his stomach). *Ikiā manchī poiē ktol ūrkti nosh kōr.*
499. A *flock* of my goats has come on the hill. *Ī poshtre dīzho dom titti afziā.*
500. From the melting of snow, the river is in *flood*. *Inā zim wilitī gol āo bilugh afziā.*
501. Having taken a load of wheat and ground it, bring the *flour*. *Ē bōr gum ngātī pshetī brē giats.*
502. On the Gangalwatt pass the *flowers* are pretty. *Gāgra wott bado pagur putik shīn-gir ai.*
503. Last year my mare *gave a foal*. *Pō sē iāst ushpē ishtrī ushp karaīs.*
504. This year my mare is not in *foal*. *Starak sē iās ushp shālī n'ess.*
505. Bring *fodder* for my horse and cow. *Iās ushp iā gāo dugē yūs gats.*
506. You go in front; let him *follow*. *Tū nashtarwai bō ; ikī ptiwar atsalā.*
507. You stay here and get *food* ready. *Tū anō nishē ; ishā tyor kshī.*
508. My brother is a very *foolish* man. *Iā brā bilugh chaptā manchī ess.*
509. Yesterday my *foot* was frost-bitten on the pass. *Dūs badu iā kūr lūshitiā.*
510. Do you want a *foot* man, or a horse man? *Tū kūro manchī aīsh kuchiā, ushp-o-sir manchī aīsh kuchā ?*
511. I heard the thief's *footfall*. *Shitārē kūr chut p'kōr garwā.*
512. For sake of my small child get *clothes*. *Iāst permenstuk parmire (marire) dugē basnā giats.*

513. We won't carry loads for *Emā gijjā bōr n'ngāmā.*
nothing.
514. Is a gun good or a sword? *Tapak less ai tarwach less ai? Iā*
For me a gun is good. dugē tapak less.
515. Sir! the soldiers are damaging *Sāhib! Spāhī emā ptul marmurē*
our crops. *Forbid* them. *kuttett. N'kshīr kshī.*
516. I forbade them, but they don't *Ōts amno tã n'kshīr krā; varī*
obey (take counsel). *n'wagattett.*
517. Turn him out of the house *Askā manchī kartē p'amu stē tar-*
with force. *zhār.*
518. Send me a guide to show me *Āotre (tūr) warōsth dugē pott zārī*
the ford, for the water in *ī manchī namō, gologh (golo*
the river is quite low. *āo) bilugh chāgh ess.*
519. Come! let us ford the river. *Prēts! emā p'āotre patrem.*
520. This man is not of my valley, *Inā manchī emā b'gol manchī*
he is a foreigner. *n'ess, wārā manchī ess.*
521. On your forehead there is *Tū p'mino loī nissis. Kai biss?*
blood. What has happened?
522. On your horse's forequarters *Tū ushp ziritiliā tã shur tapol biss:*
there is mud: make it clean. *dirē.*
523. Between Urgūch and Ranbūr *Argich Konisht p'mijhu dī zsul*
there is a very big forest. *assā.*
524. I have forgotten the order *Askā kudūm Mehr iā tã wiliāsim*
which the Mehtar gave me. *p'mishtā.*
525. Thou art a very forgetting *Tū bilugh p'mishtal manchī assish;*
man; don't forget. *n'p'mishtal.*
526. If I forget, may God give me *Shtalē ōts p'mishtalom Imrā bapdī*
punishment. *azhalā.*
527. The Chitrāl new fort is *Shdrāl noi kālo siāmē kālo tã lesst*
stronger than the old fort. *ass.*
528. How many foster brothers *Tū chok chir* brā hōst?*
have you?
529. That child is not my foster *Ikā parmen iāst chir pītr n'ai.*
child.
530. I have ten foster sisters. *Iā duts chir sūs ai.*
531. Two Sāhibs are coming; I am *Dū sāhib pott tã atsand; ō purja-*
sure they will want two *nam dū kakkak ragand.*
fowls.

532. Last night a fox came and took off all my fowls. *Dus p'tramjuk wrigī attī sang kakkak brā.*
533. To-day it is not cold : water will not freeze. *Starak shil n'ess : āo shē n'tilā.*
534. The water of the river is frozen. *Inā gol tã āo shē tin ess.*
535. This fruit is stale; get fresh fruit. *Stā kazhwajh am istai; less kazhwajh gyats.*
536. That man is my friend; he is not a thief. *Askā manchī iāst suli azzā; sh̄tan n'ess.*
537. To frighten him I said "many thieves have come"; only one, thief has come. *Ikā manchī widarosth dugē gijjī karsē "bilugh sh̄tār osthā"; ē sh̄tār haiss.*
538. All the frogs are dead from cold, not one is left this year. *Shillē tã māruk sang mristai, inā sē eo dī n'ash̄t.*
539. I am blind, I can't see; go thou in front. *Ōts kār assum, n'w̄rantum; tū nashtar waibō.*
540. The frontier between Chitrāl and Badakhshān is very cold. *Badakhshā Sh̄drāl stē p'mich sirtā shil ess.*
541. There is no hoar frost this year, nor black frost. *Inā sē mēh n'ess, shē dī n'ess.*
542. There is a cold wind on the pass; don't go! your ear will be frost bitten. *Bado yuts dumī ess; tū n'ai! tū kōr lush̄tilā.*
543. What are you sulky about, that you make frowns? *Tū kai kapā bissish, miōk andr kriss?*
544. Is that ewer full of water or milk? *Inā pashku tã āo parē karsā zū parē karsā?*
545. All the men of my village are assembled for the funeral of my father. *Iā tōtti kām dugē iā bagrām manchī sang wasanristai.*

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546. All the boys of my village are playing (making a game). *Emā bagrām sang marīr mishi kuttett.*

547. Two donkeys have come into my garden and done much harm. *Ī b'durestān dū kur attī bilugh najās.*
548. The hill is very steep; the horse is gasping. *Inā do bilugh ukri ess; ushp shūssett.*
549. My forefathers have lived in this village for four generations. *Emā tōtt wāo inā bagrom shtowa alo biss.*
550. My grandfather was a very generous man (great heart man). *Iā wāo bilugh āl bidi-wā manchī assī.*
551. The Aiyūn men can't make ghī (clarified butter). *Angār manchī ano tyor kōn na battet.*
552. The Afghān soldiers came and took away four girls from my village. *Aoghānī spāhī osth emā bgrom stē shtowa juk brā.*
553. My horse's girth has got loose; tighten it. *Iā ushp tā mushtē jinjil biss; wishtē.*
554. If you do well, I will give you five rupees. *Tū lē kudām karbā pōch tanga prēlom.*
555. If you give me bread, I shall be happy. *Tū bor prēnjibā ōts kujhēl balom.*
556. I have given him seven rupees. *Iā ikī sott tang ptā.*
557. The glacier is very bad this year, we can't cross it. *Starak sē inzarin bilugh digar ess, awī na bam.*
558. Buy for me (bring me having given money) two looking glasses from the bazar. *B' bzār stē marī prētī dū tare iā dugē gats.*
559. Go on! (horse), my horse is very lazy. *Prēts! ushp bilugh beru ass.*
560. To-morrow I will go to Chitrāl. *Dalkiē ōts Shdrāl ēlom.*
561. To-day you will go to Gairath. *Shtarak tū Gairath ēlosh.*
562. The day after to-morrow we will go to Shishī. *Attrī emā Shshsh ēmish.*
563. They will go to Brōz. *Amnā Broz enda.*
564. Go thou to Chitrāl. *Shdrāl i.*
565. Let them go to Chitrāl. *Shdrāl ellā.*

566. The *bābū* has come to buy goats, but my son's goats are all dead. *Bābū gash marī prētē ngūsth dugā aiyo, iā piṭr gash sang mṛā.*
567. God is kind (great); perhaps my father won't die, I think. *Imrā āl ess; shītalē iā tōtt n'mrlā washātam.*
568. The War god is very good to the Kāfirs. (¶) *Kato manchē dugē Gish bilugh lē asht.*
569. How long have you had *goitre* (been *goitred*) ? *Tū chī sē biss gur bitē ?*
570. In my country is much iron, but not gold. *Emā gul tā chemu lē asht, sōn n'ai.*
571. That farrier is a very good man. *Ikīā ushp watsā amchol manchē bilugh damtōl manchē ess.*
572. The Chitrālī houses are good. *Bilian amu lest ai.*
573. In your country why do women carry the household goods, and men march empty handed ? *Shā gul tā kai dugē jugūr trasu lattri ngand, mōch kai dugē tswiē ettett ?*
574. This gorge (tight valley) is a good place to stop the enemy. *Pachanwarī band kuth dugē ikīā aṛuni gol lest ess.*
575. I dislike the governor of this country. *Inā watan tā nanwṛī iā dugē digar ess.*
576. In my country it is not usual to graft apples on pears. *Iā gul tā parr je tong giṭu kosth chur n'ess.*
577. Do peaches come from seed or from grafting ? *Āru attē mēsh botasalā giṭu karbā botasalā ?*
578. Get one rupee's worth of grain for our horses. *Ēo tangē pul ushpē dugā gats.*
579. My grandfather and grandmother are both dead. *Wāo wāi sang mṛā.*
580. The grapes of my garden are very big. *Iā bāristān dros āli pul ess.*
581. Bring green grass for my horse ; he won't eat hay (dry grass). *Iā ushp dugā zhīla yus gats ; darī yus n'yāt.*
582. I am very grateful for the kindness which you have done me. *Tū bilugh mīhrbānī karsam ; ōts bilugh shamash kutiam.*

583. That boy goes towards his father's grave. *Ikā māṛiṛ tōṭṭs pshin tā pretann (?)*.
584. The traveller has brought his horse to graze in my garden. *Wischāo amu ushpē iāst dristān marmarī kusth dugā arwarā*.
585. My donkey is great; your donkey is greater than mine. *Iā kur āl ess; tū kur iā kurē tā āl ess*.
586. You are very greedy; don't eat too much food. *Tū bilugh āl ktol-wā assish; burī shirēn n'āyū*.
587. Spring is come: all the trees have become green. *Wosut bā: sang stūm por bā*.
588. My goats are grey; my brother's goats are all black. *Iā gash kazhir ess; brā-o gash sundī zhī asht*.
589. Why grieveest thou? Thy horse is ill, but to me hope is he will not die. *Tū kā dugā zhuchi? tū ushp bradsowai, iā barē assabā n'mrlē*.
590. Sir! all night we have been grinding corn at the mill, and the bābū won't give us a copper. *Sāhib! emā parochī pul p'apshē pshissi, bābū ē paiz n'prēm*.
591. I know nothing about horses; send for the groom. *Ō ushp kudām n'zārtam; ushp patso walō*.
592. The horse is dirty with sweat; groom him with a wisp. *Ushp bilugh ashpā biss; kshē mīsh kshē*.
593. My horse is rolling from side to side on the ground and groaning, perhaps he has a pain in his belly. *Iā ushp palol tā uchpu palangett, shtārt, Ō purjanam ushpē tā ktol bradzot*.
594. This ground is very damp, and not fit for standing up (erecting) tents. *Bhim bilugh zhil ess, jīlāmā uchai-esth less ness*.
595. My boy has grown big. *Iā piṛ āl biss*.
596. My crop grows well on the ground this year. *Starka sē iāst shir ptul tā warand*.
597. Get a sharp man to guard my property. *Iāst aspāp trāchī bō dugā lesst damtōl manchī gaits*.
598. Mir Hamza is my guest; it is unlawful to kill him. *Miramza iāst wichā ess; jāristh less ness*.
599. My tooth is broken and my gum is swollen. *Iā dutt peṭang ess; dodmōss apsisa*.

600. The Amīr's soldi^{res} have come and taken away all the *Kābul Amīro spāhī āyā Katōst*
Kāfir guns. *tapak sang brā.*
601. My country men make gun- *Iā watan tā manchī anī dāru tyor*
powder here. *kuttett.*
602. A gust of wind came and took *Dumī allangiti atsiti ē sundī bas-*
away all my clothes. *nā brā.*

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603. I don't smoke tobacco; it is *Tamkio n'ksholam; tōtt wāo chor*
not the habit of my ances- *ness.*
tors.
604. From the hail of the heavens *Badist azhir attī dugā iāst ptul*
my crops are damaged. *diqr bā.*
605. The hair of the head of my *Tōtti shē zhū kazhira bistai.*
father has become grey.
606. The goat's hair is good for *Gash zhū zhō kush dugē lessta*
making carpets. *buttett.*
607. This is a big apple; I'll give *Inā ālī par ess; chillai tū prom,*
half to you, and half to *ē chillai tū pīr prom.*
your son.
608. We are all tired; we will halt *Emā sang gatrā bosamish; anō*
here. *wasemā.*
609. In that hamlet there are ten *Ikā bagrom dotsam amu ai. Inā*
houses. The enemy is in *mashu bagrām ess.*
this hamlet.
610. Call a blacksmith; tell him to *Bari walo; samtonn awēlā.*
bring a hammer.
611. You are a fool, you don't *Tū chaṭṭa assish; tū pachūr dusht*
know the difference between *kō dusht n'zhārtish.*
right hand and left.
612. A thief cut off my hand. *Shtār iāsī dui peṭiā.*
613. Bring a handful of grain for *Iāst ushp dugā ē gor pul gats.*
my horse.
614. I have brought two red hand- *Ots dū zīr hōst susni Peshār stē*
kerchiefs from Peshāwur. *awarissī.*
615. The handle of my axe is *Iā petdri dōn petangess,*
broken.

616. *Hang* my pugri on the branch of that tree. *Iāst sharr ikzā kāna tsā tã bar-pachargo psā (?)*.
617. If you are *happy*, I am contented; if you are angry, I am discontented. *Tū kuzhān ashābā ō dā kuzhān assum; tū kapā oshābā ō dā kapā azzum.*
618. This hill is very *hard*. *Inā pashu bilugh dagar ess.*
619. I fear thee; thou art a very *hard* man (of a bad heart). *Ō vidarnom; tū digar bidi-o manchī assish.*
620. The Maulais don't eat *hare's* flesh. *Maulai manchī rakūs ano n'chash-and.*
621. Is your *harvest* good this year? *Starak sē tā katī less tuiā?*
622. This year my *harvest* is not good. *Starak sē iāsī katī less n'ai.*
623. The *harvest* is very early this year; last year it was late. *Starak sē gompōk kuiyē āyā; pō sē gompōk drē āyā.*
624. My brother *has* a gun. *Iāsī brā tapik wās.*
625. The Bashgalis *hate* the Afghan priests. *Aoghānī nullā katō kē (?) mish ess.*
626. I *have* a sword but not a gun. *Tarwaj wāsam; tapik na wāsam.*
627. The Chitrālīs *have* not got a gun. *Bilian tapik na wāi.*
628. The Kāfirs don't keep *hawks*. *Katā marē na umattett.*
629. It is three months that my cow is eating *hay* (dry grass), so she has become thin. *Trē mōs biss iā gūo dari yūs yutt: daḍar biss.*
630. Bul *Khān* hit me on the head with a stick; it pains much. *Bulkhān manōi mēsh iā pshai wanā's; bilugh bradzott.*
631. Gumāra is the *head* of our clan. *Gumāra iā tōtt brā tã nanwri ass.*
632. The *head* man is very ill and seems on the point of dying. (¶) *Jasht bilugh bradso-wā ess; tyor mrlā.*
633. The horse's *headstall* is broken; he is going loose in the stable. *Ushpē yangut petangā; ushp amu uchpo afzett.*
634. The manure has got in a big *heap* here. *Anī bilugh tsū ulett biss.*

635. I *heard* the sound of a gun ; *Tapkē wanisthā iā p'kōr gwā : tū*
 didn't you *hear* it ? *p'kōr n'gwā ?*
636. On the *heartk* are many ashes : *Iā postao assā lē ass : skā mesā*
 sweep them up with a *skā*.
 broom.
637. Inside this fort is much *heat* : *Kālo tā atūr tāb le butt : dumī*
 there is no wind. *ness.*
638. Take away this ghi and *heat* *Ano ngātī tapēti giats.*
 it, and then bring it back.
639. The coolies say our loads are *Barwai warī kuttett emā bōr gāno*
 very *heavy* ; we cannot go. *ai ; emā ē na bam.*
640. Make a *hedge* of thorns around *Iā ptul pachūrē tarīn watarawa (?)*
 my field. *kshīr.*
641. Yesterday I walked much ; *Dās bilugh pilingam ; iāst kurktā*
 my *heel's* skin is come off. *cham peṭangwā.*
642. The Kāfirs have never heard *Katō tā p'kōr n'gosā dsudsuk assā*
 of a *Hell*. *katī.*
643. The Kāfirs do not know (the *Katā dsudsuk ojē bihishte (badiste)*
 difference between) *Heaven** *n'zārtett.*
 and *Hell*.
644. Give me *help* ; I am tired ; I *Iā mēsh puru kshī ; gatrā bosam ;*
 am done up ; I can't lift my *anō wopsanasum ; iā bōr ngā*
 load. *n'battam.*
645. All my fowls are *hens*, I have *Iā sang ishtī kakkak aiesth ; ē dā*
 not even one cock. *nai kakkak n'aiesth.*
646. Get out ! *Henceforth* I won't *Prēts ! Iē ! p'starak stē p'amu*
 see you at my house. *n'wrantam.*
647. Pir Khān's son is the *hench-* *Pir Khān pītrs mehr burī churz*
man (or food distributor) of *ojē Mir Khān mehr ano kchāl*
 the Mehtar, and Mir Khān *ess.*
 is his cook.
648. Last year a *herd* of ibex was *Pō sē marish ē dom inā bado p'khur*
herding on this hill top. *dom tiness.*
649. Come *here*. I'll whisper some- *Anī ats. Tū warī p'kōr ajholam.*
 thing (some word) to you.

* It appears there are no words, except the evidently Persian words, for heaven and hell.

In "Account of the Kingdom of Caubul" (Elphinstone) the words "Burryle boola" and "Burry duggar boola" are given for heaven and hell. *Lē bola* means "is good," and *digar bola* "is bad," in the Bashgalī there is a word *barē* which means "fate, hope, luck."

650. Flee by night ; *hide* in the day time. *Radhar mungō ; gajr chusht eshtin-ājē.*
651. Let us *hide* here ; the enemy shall not see us. *Anz attā bamā ; pachan wari n'vrēlā.*
652. *Hide* me in such a place that the Chārweḷo shall not see me. *Ī attki attē kshī Chārweḷi n'vrēlā.*
653. This hill is *high*, but not very steep. *In dō dargrin assiā, urkrī n'assiā.*
654. In the *highlands* it is always cold ; down low it is hot. *Sarētā parē wōr shallā bonā ; badūrē tabī buttā.*
655. This *hill* is not very stiff ; that mountain is very steep. *Inā ashtr āl n'ess ; ikūā dō bilugh urkrī ess.*
656. I can carry your load *down-hill*, but cannot take it *up-hill*. *Ots tū bōr brūlē ngā balam, atōrē ngā n'balam.*
657. We have marched much, but, up to now, the top of the *hill* does not come in sight (or we can't see). *Bilugh piliangsamish, pstarak wīk dō shai n'warōins (wār n'bamā).*
658. *Hill-men* are very powerful. Men of the plains are very small hearted. *Atōr manchi bilugh karwā asht. Badeore manchi parmenstuk zira mēsh asth.*
659. On the other side of that white *hillock* is my house. *Igē kazhīrī pit tibar iā amu ess.*
660. The *hilt* of your sword is so small I cannot clutch it. *Tū trowōch misht parmenstuk, damen n'battam.*
661. The horse of *him* is lame. My horse is lame and to-morrow I shall *hire*. *Igiē ushp kutātt. Iā ushp kutuss ; dalkiē ushp ngālom.*
662. On the *hind-quarters* of my black horse are two white spots. *Iā zhi ushp ptibr tā dū kazhīr prots ess.*
663. My horse is lame : to-morrow I shall *hire* another animal. *Iā ushp kutātt ; dalkiē wārē ushp wagalom.*
664. *Hitherto* I have had no illness. *Iā starak wik kai bradzo na biss.*

665. My horse doesn't stand still; I can't dismount. *Hold* him. *Iā ushp otī na batt ; ōts wāwats n'battam. Wanamā.*
666. Take care! There is a *hole* in front of you: come back. *Taraīchī bō! tū p'nishr kadr ess: ptior ats.*
667. The enemy are hidden in the hollow: I have seen them with my own eyes. *Pachanwarī bugdrē p'mish attā bistai: yost achē vrē wariām.*
668. In that forest are *holly* trees and no other. *Askā pashuī tā wanzī kāno asth, wāre kāno n'aisth.*
669. The *Afghāns* have eaten all my *honey*. *Aoghānī manchī emā sundī mārchi iār.*
670. Thou art a thief! Thou hast no honour. *Tū shtār assish; tū kai jirik n'ess.*
671. From pulling at a *hookah* too much, my head aches. *Chillam bilugh kshaiesth dugā, iā tā shai bradzott.*
672. I *hope* my father will arrive here at sundown. *Iā bapdi ess tōtt sū pinjebā allonn.*
673. Yesterday I shot with a gun an ibex which had only one *horn*. *Dus taphē witi mirish jāronn (?) : ē shī wāssiā.*
674. There are so many *hornets* in my house, I can't enter it. *Iā p'amu azhik bamo asht, atto en n'battam.*
675. Thy *horse* is a male. *Tōst ushp nāh ushp ess.*
676. My father's *horse* is a female. *I tōtto ushp shtarī ushp ess.*
677. The *Mehtar* gave me a *horse* and a mare. *Mehr ē neo ushp ē ishtrī ushp ptās'm.*
678. Why have you given me a bad *horse*? *Tū iā digrī ushp kā ptās'm?*
679. Don't give me a *stumbling* *horse*. *Iā piltalī ushp n'gyats.*
680. Is a male *horse* good? Or a female? *Shtarī ushp less ass nāh ushp less ess?*
681. The female *horse* is lazy. *Shtarī ushp dangar ess.*
682. A male *horse* is very fast. *Nāh ushp bilugh shigil ess.*
683. In every *Kāfir* village there is a maternity *hospital*. (¶) *Sundī katō grām ē pshar ezz.*
684. Here there is no snow, it is *hot*, and good for tents. *Anī zim n'ess, tabī ess, jilamā dugā less ass.*

685. My house is very far, but your house is very near. *Iã amu biliuk gujr ess, tũ amu tawarẽ ass.*
686. In this village how many houses are there ? *Inã bagrom chok amu assil ?*
687. My brother's house is very dirty. *Iã brã amu bilugh mul ess.*
688. How much ghi shall I bring ? *Chok ano awẽlom ?*
689. Why is that man howling ? *Ikĩã manchĩ kai dugã chà witt ?*
690. I am very humble. *Ôts bilugh drushĩ-tĩ-wã assum.*
691. In my country bulls have no hump. *Iã gul tã ashẽ kũ n'ariesht.*
692. That hunch-backed man is the son of a mullah. *Ikĩã wão mushtar mullã piĩr ess.*
693. Thanks to keeping the fast, I am very hungry, and have become very thin. *Pochẽtr ngutesth dugã, àttã bissam : biluk dadr bissam.*
694. The Mehtar has come to hunt (make sport). *Mehar shurtĩr kushĩ dugã aiyõ.*
695. The doctor is clever and won't hurt you. *Tapĩp biliuk ushukul assĩã, tũ nẽ bradzãott.*
696. That woman says "my husband is dead." *Askã jugũr gĩjĩ kuttã " iãst mõsh nriss " kuttã.**
697. The Ibez are not here; they have gone to the high hills. *Mirishen anĩ n'ariesht; ál dõ tã gwã.*
698. I have seen no ice anywhere this year. *Inã sẽ shie kõr n'warĩãm.*
699. I have an idea that this year there will be much heat in summer. *O woshtettam inã sẽ wazdõr biliuk tãp bolã.*
700. Thou art idle; this is not time for sleep. *Tũ yush assish; inã wẽl pshu wẽl n'ess.*
701. From excessive laziness thou hast become an idiot. *Tũ biliuk pshuk oss; askẽ dugã tũ charrã bissish.*

* The last word of the sentence seems pleonastic: see also sentences Nos. 868, 1055, 1081, 1177, 1422, 1423, 1483, 1522. There are other sentences of similar construction (e.g., 819, 930, 1356), in which this last word is not used. This is one of the many points on which the Kãfirs, who were employed to translate, disagreed.

702. *If you go, I will go. If you don't go, I also won't go.* *Tū enji bâ ò dī ēlom; tū n'enji-bâ ò dī n'ēlom.*
703. *Thou art ill: come with me to hospital: I'll give thee medicine. My brother also is very ill.* *Tū bradso oshī: ī mēsh ozhumā tā ats: òts azhur prēlom. Iāsī brā dī biluk bradso ass.*
704. *Very well; I am coming immediately.* *Lē; òts sapp ēlom.*
705. *He is a very impudent fellow.* *Ikā manchī bilugh chattā ess.*
706. *In my house my child (only) is left behind, and no one else.* *Iāsī p'amu attā iāsī pitr ass; wārā n'ai.*
707. *You are a very independent fellow, I will punish you (beat).* *Tū bilugh to chitt* tā manjī ashī, tū wīlom.*
708. *You are a very industrious fellow.* *Tū biluk kudūm kul manchī assish.*
709. *I am an inhabitant of Brōz.* *Òts Brōz wārī assum.*
710. *The Afghāns have done much injury here.* *Aoghānī manchī anī bilugh dagar pilingi kars.*
711. *I did not kill Mīr Khān, I am innocent (have no crime).* *Ots Mīrkhān n'jāriss, kā dush n'wāsam.*
712. *A coolie has fallen head downwards and is quite insensible.* *Ē barwai shīē yūr bitī piltiss; biluk bēṛā biss.*
713. *Inside my box is a lot of paper.* *Adrē tā atēr bilugh ptī ai.*
714. *What do you intend? Shall we go to-morrow or not?* *Tū kai bidī ess? dalkiē ēmā ta n'ēmā?*
715. *According to your intention (as you please).* *Tō chitt.**
716. *I don't intend (my heart is not).* *Iā chitt n'ess.*
717. *To irrigate my fields I will make a water channel.* *Parēst dugā ptul tā yō epamā.*
718. *I want iron to make an axe.* *Padrī karosth dugā chimr ōsh kotam.*

* Apparently a Chitrālī idiom (707, 715, 716).

719. There is not one *ironsmith* in *Angār eo dē bapī n'alesht.*
Aiyūn.

J

720. You are a very *jabbering* man. *Tū biluk warī walal manchē assish.*
721. *Jackals* make a great noise at *Shiāl radhur bilugh chā witt*
night.
722. There is honey in the *jar.* *Kunī tā a'ūr mārchi assā.*
723. My *jaw* is broken by my fall- *Lunisthi mish ekilatti pefangwā.*
ing.
724. He is a very *jealous* (bad *Ikā manchē bilugh digar zira-wā*
heart) man. *manchē ess.*
725. It is not good for boys to *jest* *Marir mēsh bilugh mishishth less*
too much. *n'ess.*
726. My brother gives a lot of *Iā brā shtrissē* gar lē prēt.*
jewels to his wife.
727. This year there is no *juice* in *Inā sē par aruzwai n'bistā.*
the *apples* (not *juicy*).
728. The *junction* of the *Luttkhū* *Mastj gol dō Lutkwī gol dō ē pur*
and *Mastj* rivers is a *bitta tā dūwar ass, arunī gol*
plain, not a *gorge.* *n'ess.*
729. The wood of the *juniper* burns *Sarēz dāo angā karbā lessta par-*
very well. *chitta.*
730. The *Mehtar* has just come *Mehr Broz tā starak aiyo.*
from *Broz.*
731. Do me *justice!* I am in- *Iā isop kshē! Ō dush n'wdsam.*
nocent.

K

732. The *Kāfir* language is very *Katō warī biluk n'zārasth assā.*
hard to learn.
733. I am off on a journey. *Keep* *Badur samiritsam. Inā adrē iā*
this box for me. *dugā ūtē.*
734. Why have you not *kept* some *Achok bor pstarak kyā na awitārā?*
bread to-day?
735. I was very hungry, so I *kept* *Bilugh āttā bissē, giaktī n'awitārā.*
none.

**Ishtri-s-ē,*

wife-of him-to.

736. My servant has lost the *key* of my box. *Iāst shōdr iāst adrē askuē pss.*
737. Why do you *kick* my horse? I will *kick* you. *Tū kai dugā iā u^hlpē pā vich; tū pā vilom.*
738. If you *kick* me, I will beat you with a stick. *Tū iā pā vichī ō tū manoiā wilom.*
739. I have an intention to *kill* you. *Iā chitt bitto tū jārlom.*
740. You are a very *kind-hearted* man. *Tū bilugh lē bidiwā manchī assish.*
741. To show *kindness* to a snake is not a good policy. *Bibimst mēsh mishishth lest kudām ness.*
742. The *king* has taken a bride. *Mehr shtrī awariss.*
743. In my *kitchen*, food is being cooked for all the men. *Iā buṛi kutan amu iā sang man-chiān dugā anjē tyor kuttett.*
744. A *kite* came down and took off my chickor. *Zhī marē oz iāst urr brē.*
745. A stone hurt my *knee*, as I was marching yesterday. *Dus piliang tā zān pa wott pūpta. (?)*
746. Get a *knife* to cut meat. *Ano peṭasthā kato giats.*
747. What art thou *knitting*? I am *knitting* a choga. *Tū kai oshich? Ōts shugā oshinam.*
748. My rope has got *knotted*. *Iā kanik gittangus.*
749. What is your name? What is your father's name? I do not *know*; my father does not *know*. *Tā kyā nām ess? Tōttā kai nām ess? Iā shū ness; tōttio shū ness.*
750. I do not *know* the Chitrālī language. *Ō Bīlian warī n'zārlsam.*
751. I do not *know* Umrā Khān. *Ōts Umrā Khān n' jārlsam.*

L

752. For men to do *labour* is good. *Manchiān dugā kudām kshē less.*
753. Get a *ladder*, I'll go on to the roof. *Chik giats, pkrām ēlom.*
754. My *hens* have *laid* four eggs to-day. *Iā ishtrī kakkak starak sh^htowa azio kapistā.*

755. All the water of the lake is frozen. Panilē āo sundi she tin ass.
756. My white lamb is lame to-day. Iā kashēr waki strak gujr kuttātt.
757. My horse is lame; all our horses are lame. Iā ushp kuttātt; emā sundi ushp kuttāttett.
758. A lammergeier came down from the sky and took off my cock. Zhi marē badist tā wō āyo kakkok damitī gwā.
759. Why does not my lamp give a light? Iā tel kaikotī ruch n'buttosāl?
760. My land is not good for barley. Iā bhīm rīts dugā less n'ess.
761. All the land is useless (not arable). Sang bhīm n'utkor ess.
762. Is the land around your house cultivated or waste? Tū p'amu ptior bhīm ābād asset zajēr asset?
763. Is your house on the high lands or low lands (valley)? To pamu sirtan tā sett shor tā assē?
764. The Kāfir language is very sweet. Katō warī bilugh aruzwā essā.
765. This horse is small: get a large one; for my father is a large man. Inā ushp parmenstuk ess: āl ushp giats; iāē tōtt bilugh āl manchē assā.
766. Last night I went to Broz. Dus rador Bruts gūssam.
767. Last month I was ill, now I am well. Pō-ē mōs bradzowā assium, starak adugē assum.
768. He made many excuses; at last he took his load. Ikā manchē bilugh tutī ptā; pēlik bōr ngūtā.
769. You have come late: there is no load for you. Tū drē aiyosh: tū dugā bōr n'aiesh.
770. You have come late (inopportunately). The Mehtar has not leisure to hear your (written) petition. Tū malāl* lotī aiyosh. Mehr tū patī kōr kusth dugā shotik n'ess.
771. Why are you laughing? The Diwānbēgi is angry. Tū kai dugā kanich? Diwānbēgi mashu kolann.

772. Adjoining my house is a very pretty lawn and fruit trees. *Ī pamu ptior bilugh shingira brunz ass; kachwach kano dī asht.*
773. My horse is very lazy; yours is fast. *Iā ushp n'pā baless; tū ushp shatramē ess.*
774. The dog is lazy and does not bark. *Krūz digar ess; n'ratatt.*
775. I shall get off my horse; you lead it. *Ō ushp tã wāo atsolan; tū ngātēti giats.*
776. Lead thou; I will follow thee. *Tū panoi bō; ō tū ptiwar atsolan.*
777. You four men lead; we four will follow. *Shā shtowa manchē panoi bōr; emā shtowa manchē ptior atsomā.*
778. Get lead to make bullets. *Purik kusthē dugā tūch giats.*
779. If we kill the enemy's leader, all will flee. *Emā pachanwarī-ē jasht jārlnā pachanwarī manchē mukēlā.*
780. The enemy's leader has fled. *Pachanwarī jasht mukiss.*
781. I can't learn the Chitrāli language: it is very difficult. *Bilian warī pilangon (f) n'battam: biluk zur assā.*
782. To make (sow) pubboos bring some ibex leather. *Wetso shewesth dugā mareshin chiom gats.*
783. Why hast thou gone? I did not give thee leave. *Tū kā gā-osh? Iā pur n'grussish.*
784. Come back! I do not give thee leave to depart. Break up this wood: then I will give thee leave. *Ani ats! Tū purū n'ngattam. Dār pētē; tū samilam.*
785. We shall leave Chitrāl at daylight to-morrow. *Dalkiē emā ruch bibā Shdrāl stā emā.*
786. At time of starting leave the yellow dog behind. *Samrī bā zīr krūz tarā kshī.*
787. Summer has gone; the leaves of the tree are falling. *Wizdōr gwā; shtōmatā pōr wiazā.*
788. A horse will go, but it must be led. *Ushp aili, wanamdi barēbā.*
789. The Mehtar has eaten his food; this much meat is left. *Mehr yash iāro; ajik yash uttā bistai.*
790. Why is Pīr Khan left behind? He is not ill. *Pirkhān kai dugā wopsin ess? Bradzo n'oss.*

791. My right *leg* aches; my left *leg* is all right. *Iāst pchūtār chōn bradzott; kōwar chōn lesst ass.*
792. To-day I have no *leisure*; come to-morrow. *Starak iā wōm n'ess; dalkiē ats.*
793. I will *lend* you one rupee for two months. *Tū ē tang dū mōs tā dā kulom.*
794. I *lent* you one rupee last year, you have not given it back. *Pō sē ē ē tang dā karsish, tū ō n'ptā'm.*
795. Chānlu killed a large *leopard* on the mountain yesterday. *Dus Chālū bado shai āl juy jāriiss.*
796. Don't bring so much *ghī*; bring *less*. *Ajik ano n'gyats; achok giats.*
797. A load of my grass has fallen into the river. *Let* it alone. *Iāst ē bōr po-ē gwā. N'cho; piz bilā.*
798. A man has brought you a *letter* of the Mehtar. *Manchī tū āugā Mehr'st pati awariiss.*
799. What is the use of telling *lies*? *Mizhosth kai ōt (od?) ess?*
800. The Chitrālīs tell many *lies* (are very lying). *Bilian bilugh mishāl.*
801. Sir! this boy tells many *lies*. *Sāhib! Inā marir bilugh mishott.*
802. If you tell *lies*, I will beat you. *Tū mishoch silibo wilom.*
803. A woman's corpse is lying on the ground; I am sure there is no *life* in it. *Jugār mriiss akīō bhāmā wōtriss; ōts wizhanam ikā tā shū ness.*
804. My house is dark; *light* it. *Iā pamu andhar biss; roch kshī.*
805. The coolies say "our loads are very heavy; *lighten* them." *Barwai gijsē kund emā bor gāwā asht; lugā kshī.*
806. Tell the man to *light* a fire. *Manchī walō angā parchiālā.*
807. I saw the *lightning*; I did not hear the thunder. *Deshpilsal wariām; uderl n'sang-āyā.*
808. These two brothers are exactly *alike*. *Amni dū brā ē yōr asht.*
809. My *lips* are split with the cold. *Iā yūsht shillē tā pētangwā.*
810. *Listen!* I think a thief is coming. *Kōr kti! bibdi kshām shtār aiyo.*
811. Don't give my horse much grain, give him a *little*. *Iā ushp pul lē n'etē, achok ptē (?) (prē).*
812. Give me a *little* food. *Iā achok brē prē.*

813. Where dost thou *live*? *Tū kāwo gul tã buch ?*
814. I *live* in Broz. *Ots Brāz nishinissam.*
815. One coolie has brought a *load* of snow. *Ē barwai zīma tã bōr awārā.*
816. Why have you *loaded* my gun? *Iã tapik tū kai soss tã attushiss ?*
817. The *locusts* have done much harm to my crops. *Gushrogu iãst ptul biluk piss kress.*
818. This mountain is very *lofty*. *Iyē bado bilugh opignā ess.*
819. The coolies say "We cannot drag so large a *log*." *Barwai walettett (gijji kund) "emā ajistuk āl argru kshon n'battamish."*
820. This *log* is very long: cut it exactly in two. *Inā argru biluk drigrī ass: p'mijhū pētang.*
821. My *loin-cloth* is tight; loosen it. *Iã shūr wishṭi ass; jījil kshī.*
822. *Look!* when the coolies appear, tell me. *Aīsh kshī! koī barwai warībā iã walō.*
823. The men of this village are very poor; no one has a *looking glass*. *Inā bagrom manchī biluk drushṭi-wā manchī asht; eo dī tarē n'aiesht.*
824. The government soldiers don't wear *loose* clothes. *Sirkāro spāhī frāk zapp n'amjind.*
825. The Chitrālīs let their horses *loose* in this forest in summer. *Bilian manchī wizdor amshēst ushpān ikā psōn nachāttett.*
826. My horse's girth is *loose*: tighten it. *Iā ushp trang jījil biss: ikā wishṭi.*
827. I took a herd of goats yesterday on the top of the pass. I have *lost* them all. *Dus gash dēm badō shai awarissī: sang keti psiā.*
828. The coolie says he fell and his *load* is *lost*. *Barwai gijji kutt ō paltiosum, bōr psiā.*
829. A man is going, a *lotah* in his hand having taken. *Ē manchī kuniyā b'dosh damētī prēt.*
830. Last night a *loud* sound came on my ear. I don't know what can have happened. *Rador kotē warī iã p'kōr gwā. Kai warī bosel iã shū n'ess.*

831. In spring my garden is very lovely. *Bosut wolk tã iã darestã shingira bã.*
832. All the coolies have come : they have done no loss (harm). *Sang barwai aiyã : kai bāpsā n'kris-siã.*
833. I heard the sound of the lowing of the cattle. *Gã arsett : iã sangāyã.*
834. Chitrāl new fort is down low ; the old fort is higher up stream. *Shdrāl noi kãlo nĩr ess ; siun kãlo chĩr ess.*
835. I have sown lucerne seeds here. *Anã mushich bĩ ashiss.*
836. Your luck is good ; mine is little. *To barẽ lẽ assiã ; iã barẽ utettĩ ess.*
837. That coolie is not weak ; he is a lunatic. *Stã barwai darẽ n'ess ; ber ass.*
838. My lungs ache from much coughing. *Bilugh kassetum : atũr bradzott.*

M

839. That man talks much nonsense ; I think he must be mad. *Stã manchĩ bilugh berãn walett ; õ purjĩtom chaffa assel.*
840. The magpie is not a bad bird ; he does not eat up our maize. *Biliankor digar marangats n'ess ; jigor n'yũt.*
841. I have given money ; if any man is dissatisfied, let him tell me. *ĩ paiz ptã ; kachẽ manchĩ n'shoti-nestabã, i walã.*
842. My horse's mane (neck hair) has got bad ; he has mange (rubs it). *Ushp tã maroik (marengĩ) tã dro (zho) digar bistai ; chungrõt.*
843. You have no manliness, you are become idiotic. *Tũ kai less bidi ness, tu chaffa bissish.*
844. Much manure is collected near my house. *Iã pamu torẽ biluk dsul wasan-ristai.*
845. On that hill are many thieves. In my village there is not one thief. *Ikã pushĩ tã shĩtãr lẽ asht. Iã bagrom eo shĩtãr n'ai.*

846. Is Bragamatal a full day's march to Chitrāl or nearer? *Bragamatal Shdrāl ē gujr pott ess tavarē ess? Dū gajr pott ess.*
It is a two days' march. *Barwai bōr ngāti trai gajr pott ess.*
For a man with a load it is a three days' march.
847. What mark is that on your hand? *Tū dush tā kai nizhān ess?*
848. The Markhor have not come down this year from the hill. *Starak sē shāru badō stē yūr n'āyā.*
849. Many men have come for my brother's marriage. *Iā brā jugūr awrī iādugā bilugh manchī wasanristai.*
850. My brother married (took a wife) last year. *Iā brā pō sē jugūr awrī.*
851. Look! Mirak's horse has got bogged in a marsh. *Aīsh kshī! Mirak ushp shur tā wurshīā.*
852. You are master (great)! I am your servant. *Tū āl ashī: ōts tū shodr assum.*
853. What is the matter with you? *Tū kai bissish?*
854. What is your meaning? I can't understand your speech. *Tū kai manīchi; tū warī n'pur-josam.*
855. It is three days since I have eaten any meat: so I am hungry. *Troi wōs ano biṭṭā iā n'iār: āttā bā.*
856. My servant coughs much; what medicine is good for him? *Iā shodr bilugh kasett; ikīō dugā kai ushā lestabalā?*
857. My stomach is swelled from eating (I have eaten) too much melon. *Karbiza bilugh iārā iā ktol ālla bā.*
858. The ghi is frozen: melt it. *Ano shē tin ess; ikīē tipāō.*
859. My cloth is torn: sew it (mend it). *Iā bazisnā ushī bistai: ikīā shiwē, (lesta kahi).*
860. My gun is broken; get a carpenter to mend it. *Iāst tapak peṭangess; ikīā less kush dugā dāo sellē giats.*
861. In Chitrāl there are many mendicants. *Shdrāl kalandarē bilugh asht.*

862. The *merchant* is a great thief and always lies. Sádawai bilugh shtār ess; sang wōr ladēl ess.
863. Be *merciful*: if you are *merciless*, you will go to Hell. Odh bō; tū mash kotish tū do- zako tā ēlosh.
864. The Mehtar has sent two *messengers* to the Khān of Dir. Mehr Dīr Khān dū manchi lader krishtai.
865. At *mid-day* there is great heat. Just at *mid-night* it is cold. Grish bilugh tōp butt. Rador bar- bōr shillā butt.
866. I am thirsty, I will drink *milk*. Iā áo pig biss, zu pilom.
867. Bring the cow to *milk* her. I have *milked* the cow. Gáo giats, dolamāo. Gáo dulē.
868. The *bābū* says "grind the barley"; but there is no *mill*. Bābū gijjī kutt "rits pshīō " kutt; apshīān n'ai.
869. The *mill*er says the stone of his mill is broken. Apshīān manchi gijjī kutt apshīān wā; pēringess.
870. My cultivation is bad: I have no wheat, only *millet*. Iāst pul digar ess; gum ness, katsā ess.
871. I have heard that in this valley is a *mine* of lead stone. Iā p'kōr gwā inā b'gul ashtrutt tuch kōn ess.
872. There is much *mist*, and one can't see the enemy. Bilugh mēh biss, pachanwarī warantan n'buttett.
873. I made a *mistake*; three men have come, not four. Iā larissā: troi manchē aiyā, shō manchē n'aosht.
874. Mix this medicine with water and drink. Inā wushē áo mish suntrō katī pī.
875. I am very poor and have no *money* whatever. Biluk kai nowā manchē assum: iā mēsh ē paiz dī n'aiesht.
876. There are clouds, so the *moon* is not well visible. Nāru' ssā, mōs lesstakā n'waron prēt.
877. To-morrow evening is new *moon*. Dalkiē salkēn wār noi mōs atsēlī.
878. To-day is half *moon*. Starak gajar napūr ess.
879. It is two days after full *moon*. Mōs pichis oss bitī dū oss dī biss.
880. You have eaten much; don't eat *more*; you will be sick (vomit). Tū bilugh iār; wārā n'yū; shtār- chē.

881. Awake me in the morning; Yazhī wēl tã iã behtsã; pshuikan
don't let me sleep. n'ütan (?).
882. Mosquitoes bite much; I can't Kõ bilugh yüttett; pshōn n'battam.
sleep.
883. In the summer moths get at Wizdōr basnã tã wēk buttett.
the clothes.
884. It is two months since my Dū mōs biss iãst nōn m'rišsī.
mother died.
885. The road is level now; mount Pott diwarī ess; ušhp p'sir nishē.
your horse.
886. The mountain is very high. Pashī bilugh āl ess.
887. On the top of the mountain Ashtrē p'sir zīm bilugh ess.
there is much snow.
888. Mountaineers are good for car- Atūr manchi āl bōr ngusth dugã
rying heavy loads. less ašht.
889. The road to Urguch is bad; a Arguich putt digrī ess; ušhp sir
footman will arrive quicker manchi tã kũro manchī kuiyã
than a mounted man. Arguich prāl.
890. In winter the (mouse) mice Ziwōr mussã kōr etassal. Starak
go somewhere or another. p'ochen ettett.
They have come now to
light (to the eyes) again.
891. Mirak and Bastī are not alike. Mirak Bastī barbor n'aiesht.
Mirak has moustachios and Mirak guchi ašht Bastī-e guchī
Bastī has not. n'ašht.
892. Mirak has a big mouth; Bastī Mirak ašhī āl ess; (Bastī-e ašhī
has a small mouth. parmenstuk ess.
893. This place is not good for Anā jaga jilamã uchasth dugã
pitching a tent, there is less ne'ss, bilugh shur ess.
much mud.
894. There is much wood here. Anī dā lē ai.
895. A mud stream came last year Pō se kũri āyã iãst ptul brā.
and destroyed my crops.
896. In my garden there are many Iã baristã (b'durestān) kēlik lē
mulberries. ašht.
897. In Drōsh there are five hun- Dryus p'māsh Sarkāro pōch sher
dred government mules. kachor ašht.
898. The mule is better than the Atūr bōr ngusth dugã kur-ē tã
ass for load carrying in the kachor lesst buttett.
hilly country.

899. I am sure Samar has *murdered* Basti; Basti is dead. *Iāst bidī assā Basti-ē Samar jāriṣṣ; Basti mṛā.*
900. Dān Malik is a *murderer* and his father and grandfather. They are all bad men. *Dān Malik manchi jārl assā, tōtt's dī wāo's dī manchi jārl assā. Sundī digar manchi aṣht.*
901. The *musicians* made a great noise last night amongst themselves. *Dus radar duṛwā amshā p'mish biluk rārā kriss.*
902. The *muzzle* of my gun is filled up with mud (in the middle of opening of gun). *Iāst tapkiē aṣhī tā aturēnī shur biss.*
903. In Chitrāl are many *mynahs*: there are none in the high-lands. *Shdrāl satr marangats lē aṣht; srētā n'aṣht.*

N

904. An iron nail has broken my finger nail. *Chimētku nāchē tā mizhē.*
905. Give the name of each individual coolie. *Sang barwai kār kār nom iā tā wālō.*
906. The officer says give me ten Kāfir names. Well! listen! (Here follow ten names.) (¶) *Sāhib gijjē kutt iā tā dus Katō manchi nom wālō. Lē! kōr ktē! Aror, Basti, Chālū, Dān Malīk, Garak, Karuk, Mirak, Morī, Samar, Widing.*
907. The road is narrow: two laden mules can't go abreast (or in pairs). One must follow the other (one in front, one behind). *Putt arunī ess: dū kachor bōr ngātī yāmna bītī ē n'battett; ē panishar bibā ē ptiōr bibā lessta balā.*
908. This is a *nasty* road. *Inā putt digar ess.*
909. The water is *nasty*: fetch some good water. *Inā ūgh* nang ess: leo ūgh gats.*
910. This fruit is *nasty* to taste (not luscious). *Inā kajwaj aruzwai n'aṣht.*

* Chitrālī

911. Stay *near* me, for I can't hear your words. *Tū iā tã nishē, tū warī iā p'kōr n'aiett.*
912. Take away the water; I have no *necessity* for it. *Āo giē; āo kã ūd n'ess.*
913. From carrying a load my neck aches. *Bōr ngusth dugã kumo bradzott.*
914. There is not a *needle* in our village. *Emã bagrom ē chimchich dī n'aiest.*
915. Our women don't know what sort of thing is a *needle*. *Emã jugūr n'zãtett chimchich kai lattrē ess.*
916. My horse *neighs* much: I am sure he is hungry. *Iā ushup biluzh rārā kutt: ô purjitam āttā biss.*
917. Garak is my *neighbour* and is a very stingy fellow. *Garak emã amu vishī ass: bīlugh nashātā ass.*
918. Mori has married my *nephew's* daughter. *Mori iā nawōs jus sh̄tarī kriss.*
919. You are a bad lot; I'll *never* forgive you. *Tū digar manchī assish; tū koi dī kai n'prēlom.*
920. Is that *new* snow on the mountain? *Badō sh̄rai noi zīm assā?*
921. I haven't seen: I have no *news*. *Iā n'warīs: iā kai sh̄ū n'ess.*
922. This month (having) gone, *next* mont I will go to Drōsh. *Inā mōs gaiebā sōr mōsa tã Dryus ettam.*
923. This year he *ring* gone, *next* year I am going to Pesh-āwur. *Inā sē gaiebā sōr sē tã Peshār ēlom.*
924. This road is *nice* for camels. *Inā putt sh̄turē dugã less.*
925. By *night* two thieves came to my house. *Radhar dū sh̄tār ī pamu āyā.*
926. The *noblemen* of Chitrāl are very good men. *Sh̄drāl āl manchī lē manchī ashth.*
927. You are a *noble* fellow. *Tū biliuk āl bidio (zira-wā) manchī assish.*
928. The coolies are making a great *noise*. The Mehtar can't sleep. *Barwai bīlugh zh̄arṛ kuttett. Mehar pshutī n'yett.*
929. You are talking much *nonsense*. Don't make a noise. *Tū charrē (chattē) walētish. Tū zh̄arṛ n'kshī.*

930. I saw a man yesterday who has no nose. He says a bear tore it off. *Dus manchī varīām nasur n'ess. Manjī gijji kutt ũts nasur wāks̄hess.*
931. Inside my nostril is a boil. *Nasur tā atēr apsiss.*
932. The coolies have not yet come; but I have seen they are near. *Barwai n'āyā; ũ varīām turē ash̄l.*
933. You ask a copper from me? I have nothing. Why should I give coppers for nothing? *Tū iā tã paisa awēguchī? iā tã kai n'asht. Tū gijjā kái dugā paiz prēlom?*
934. Now they have come, but one man is left behind. *Starak āyā: ē barwai ptior otin ess.*
935. In my valley are many nullahs. *Iā watan tã bilugh gul asht.*
936. My fingers are all numb with cold. *Shillē angur shangūr bistai.*
937. The numda of my saddle is all wet with the horse's sweat. *Zin tokūm ushp khel tã zhilā biss.*
938. Our friends are numerous, and the enemy few. *Emā zotr lē asht: pachan warī achok ai.*



939. I take an oath I will kill Dan Malik. *Iā shott *chēm (shutt dibi) Dān Malik jārlam.*
940. You are a bad lot; you obey no one's word. *Tū digar manchī assish; ko warī n'awēguch.*
941. If you offend (make small of me) I'll bring you to grief (evil). *Tū iā parmenstuk kuchī tū digar kalom.*
942. There is no oil for lighting the lamp. *Ptremshuk pashīōsth dugā tēl n'ess.*
943. My clothes are become old. *Iā bazisnā siūm bistai.*
944. Our house has got old (in ruins). *Emā'st amu witrliiss.*
945. I can't understand the old man's talk; his teeth have fallen and he mumbles; his old woman also doesn't speak clear. *Wāo warī ũsh n'butt; dut waron-stai; wā-wā-wā kutt; wāi dī less warī na walett.*

946. The wood of the *olive* is very strong for walking sticks, and won't break. Kāo dār manoī kuth dugā less ass; n'prēliss.
947. On the Chitrāl road there are thieves. Ba Bīlian puttān shṭār ai.
948. On my table a knife is left. Kunā ptsir ktā (kato) wutarst.
949. On my head is a boil. P'shai p'mīju apsiss.
950. On that hill there is no grass. Ikē pashē tā yūs n'ess.
951. Have you done this on purpose or forgetfully? Tū enā kudūm tinj bītī karṣā par-marshṭētī karṣā?
952. If I climb a hill, my head aches. Why does your head ache? You don't march on your head; you march on your legs. Ōts badō eila bimbā shai bradzonn. Tostā shai kyā bradzon? Tū shai wrē na anjī, tū kūr wrā anjī.
953. Call up the coolies one by one. Barwai yu kūrē walō.
954. Once I fell into the river, so I fear it much. Ē wōr poi p'mīsh lunissam bilugh widarēttum.
955. I was left behind on the top of the pass. For three days I have only eaten wild onions; I had no food with me; I am hungry. Badō shai wopsanossum. Troi wōs koponn iār wārē kā n'iār; brē n'assī; ātta bā.
956. I have brought a donkey load of onions for the sepoy. Ē bōr trashtu spāhē dugā awērā.
957. I have only one horse. Iā ē uṣhp ass; wārā n'aiesht.
958. Near my house are holly trees only, and no other trees. Inā pamu tarwarē wanzī asht, wārē kāno n'aiesht.
959. Mirak is a great hunter; he has killed a big *oorial* to-day. Mirak bilugh shartrī assā; starak gujr āl mirish jāritī āyā.
960. My box is not open. Iā aḍr gunā n'ess.
961. Bring an axe to open my box. Iā aḍr gunā kuth dugā pets giats.
962. My opinion is the enemy is about fleeing. Iā babdī ess pachanwari mikēlā.
963. Chānlū seeks an opportunity to harm my work. Chātlū iā kudūm nashisth dugā aīsh kutt.

964. Be on the watch; seize the opportunity of Widing going out of his house to kill his dog. *Aīsh kshī; Widing pamu begū bā sōs katī krūt jār.*
965. On the opposite bank of the river two men are marching even with us. *Poi pēr dū manchī emā mēsh tīch katī ettett.*
966. The Kāfirs are very poor (of no account); the Chitrālīs oppress them much. *Katā kai no-wā asht; Bilian biluk utili buttett.*
967. To kill an oppressor is fair. *Utili bul manchī jāribā less.*
968. You are a great man. I will obey whatever orders you give me. *Tū dī manchī assish; tū kai manum-bā ō kulom.*
969. I gave you an order to bring five men. The head man says there are not five men (available). *Iā tā tē pōnj manchī gaiet hukm ptāshuss. Jasht pōnj manchī n'āio kutoss.*
970. The golden oriole is a very pretty bird and sings sweetly in spring. *Komlik p̄goluk (?) marangats biluk shingur ossā; wosut lesst watsett.*
971. This little boy is an orphan: his father and mother are both dead. *Inā parmenstuk marīr tsarī ess: inā tōtt's dī nriss inā nōn's dī nriss.*
972. Our cows are all grown thin. *Emā gāo sang bilugh daḡar bistai.*
973. My brother killed some man, so he is an outlaw. *Iā brā manchī jāritī chili bitī gās.*
974. Get outside the house; you are a fool. *Pamu bē ī; tū bēp assish.*
975. I owe Chānlū two rupees. *Ōts Chālū-ē dū tangē dām assum.*
976. Owls frequent my garden at night. *Rador iā b'darestā bāghrē lē afriā.*
977. This is my own horse. *Inā iā ushp ess.*
978. Do you own an axe? *Wezō (pots) tū mēsh assē?*
979. The owner of the house has gone to Peshāwur. *Inā amo wārī Peshār gwā,*

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980. My arm *pains*; and both my eyes ache. *Iā doz bradzott; dū achiē sots kuttott.*
981. The sepoy is marching in *pairs*. *Spāhā yammā buti end.*
982. The Mehtar has built a new *palace*. *Mehar noi nishī amu kṛishṭai.*
983. Your face is *pale*: I am sure you are ill. *To miok adrā biss: ō purzanam bradso-wā assish.*
984. You killed my brother: I won't *pardon* you. *Tū iā brā jā'riss: ō n' pmishṭelam.*
985. Your *parents* are well bred; and why do you take to *thieving*? *Tū nōn tōtt āl manchā ashṭ; tū kai dugā shtār bissish?*
986. Make this apple into three *parts*. *Inā pārro trē pārti kshī.*
987. The flesh of the hill *partridge* is unpleasant to me; I don't eat it. *Urrē ano iā dugā digar ess; ō n'aietam.*
988. The Lawari (Rāoli) *Pass* (col) is very difficult in winter. *Rāoli-gor pakhtalā ziwor bilink digar ess.*
989. The Gangalwatt *pass* is harder than the Lawari. *Rāoli-gor pakhtalē tū Gāgrī-wott pakhtalā digar ess.*
990. I shall *pass* three days at Drōsh. *Trē gujr Dryus nichilom.*
991. At the foot of the Gangalwatt *Pass* there are only *pasture* lands of the Kāfirs; there is no hamlet. *Gāgrī-wott badō pagūrā Katō sōn ess; grām n'ess.*
992. Across the river is a narrow *path*; it is not fit to take a horse. *Pōē pār linrai pott ess; ushp pilangōsth pott n'ess.*
993. It is only a goat *path*, not a horse road. *Dushān pott ess, ushp pott nass.*
994. You are an impatient fellow: have *patience*. *Tū tupetich manchā assish: darā kshī.*

995. The Pathāns have fixed my *Aoghānī iā dugā mos tā trē tanga*
pay at three rupees per *mājib prēttett.*
mensem.
996. The *peaches* of Ranbūr are as *Konisht āpu iā duī tā brobur ai*
big as my hand. *asht.*
997. All the *pears* this year are *Inā sē sundī tōng gū bistui.*
sour.
998. The Hindustānī *people* are *Hindustān-o manchi biluk zhī asht.*
very dark.
999. In winter the body gets warm *Zawor morch iārabā jitt tapett.*
by eating *pepper.*
1000. You are a *perfect* man! You *Tū lē mōch assish: tū Katō warī*
talk Bashgalī very clearly. *biluk lē warī kuch.*
1001. Some one is cooking meat; *Manchī ano pachitt; ano tā gun*
I smell its *perfume.* *afziā.*
1002. There are many clouds; I *Nāru bissā; shtalē agal prēkē*
think *perhaps* it will rain; *washitum; Imrā jārlann.*
God only knows.
1003. When you have given me *Tū iā koī purū kolaibā Konisht*
leave (*permission to*), I shall *ēlom.*
go to Ranbūr.
1004. My horse is all *perspiration* *Iā ushp bilugh shagī tā ashpā*
from galloping. *afziā.*
1005. You are a *pertinacious* *Tū biluk sōp sip manchī assish.*
fellow.
1006. Are there *pheasants* in your *Tū pashur tā bātachol ashtī?*
forest?
1007. There are no *pheasants*; but *Bātachol n'aiesht; bībukur le usht.*
there are lots of monāls.
1008. Get a *pick* to *pick* out stones. *Wōtt ukshosth dugā wōsh giats.*
1009. My coolie has dropped a *Iās barwai jil wō uktsess: ulēr*
blanket: *pick* it up and *kshī ikiē prē.*
give to him.
1010. Give me a *piece* of meat. *Iā achok ano giats.*
1011. The Sāhib wants (has started?) *Sāhib kūj jāristhai dugā samris.*
to shoot *pigeons.*

1012. The (wooden) *pillar* of my *Iāst amu shtūan ranzat* : *ō*
house is weak : I think it *wishūtam inā sē witlilī*.
will fall this year.
1013. I have no *pillow*, so I can't *Potsantestā n'ess, ōts pshuik*
sleep. *n' battam*.
1014. Who is that man wearing *Ē manchē shēdrukral basnā*
a *pink shirt*? *amjistai; ikō kai nom essā?*
1015. I don't smoke a *pipe* (tobacco). *Ōts tamkio n'kshūtam; naswūr*
I take snuff. *kunam*.
1016. Who gave you that *pistol*? *Ikūā drun tapē tū ko ptā'shī?*
1017. My goat fell into this *pit* *Iā gash dus inā shē tā luniss*.
yesterday.
1018. You have no *pity* on the *Tū barwai aish n'kutish; tū shūale*
coolies; and of course they *amnō tā digar assish*.
dislike you.
1019. This place is unfit for *pitching* *Inā bhēm jēlamā uchasth less*
tents. *n'ess*.
1020. Our cattle are all dying of the *Emā gāo bogmā bradzoi dugā*
plague. *mrīttett*.
1021. Widing is a *plain* (straight) *Widing shūtal manchē ess, n'ldel*
man, and does not lie. *assā*.
1022. This *plain* is as broad as the *Inā divarā Morī divarā prishta*
plain of Morī. *wishtar ess*.
1023. You have arranged an excellent *Tū bado ptiwar esth dugā lesst*
plan for crossing the pass, *karā; prētī tū kuzhān kalom*.
and I am grateful to you
(shall reward and make
you glad).
1024. Send two men to *plaster* the *Dū manchē inā chā charesth dugā*
wall. *samē*.
1025. I want a metal *plate*; not a *Iāst dapil awizhess: pashku awizh*
wooden *platter*. *n'ess*.
1026. The Kāfir boys *play* much *Katō parmēr bilugh mishittett*.
games.
1027. The Chitrālīs are fond of *Bilian manchē lālu kusth dugā*
playing music (singing). *bilugh kuzhān asth*.
1028. Your brother is a *pleasant-* *Tū brā biliuk shingorā assā*.
*face*d man.

1029. If you *please* me, I shall give you a bag of wheat. *Tū ī lē zānchibā tū sē tā gum prēlom.*
1030. We will go to-morrow, or next day, as you *please*. *Dalkiē ētimish, attri ētimish, to chitt.*
1031. *Please* decide the day for starting on the journey. *Tū lattri giats; tū ēstik dugā starak matakshi.*
1032. The harvest is bad; but grass is *plentiful* this year. *Starak sē katī digar ess; yūs inā sē biliuk ēss.*
1033. The iron of my *plough* is broken! What shall I do? *Iā ashu barā tā pōl petangess! kai kalom?*
1034. The ground is frozen: it is no good to *plough* now. *Bhim shē tin ess: ashu barā n'ais-chitt.*
1035. *Pluck* and bring those yellow flowers under that willow tree. *Ikā phūsh pgūro ritī pish peṭi giats.*
1036. The *point* of your sword is not sharp (has not an edge). *Tū tarwoch chur psio n'ess.*
1037. I don't see the enemy's horsemen; *point out* with your finger and show me where are they. *Ō pachanwarī ushp sir manchi n'warentam; kor asht angur warē wārō.*
1038. Some one gave my dog *poison*, and he died this morning. *Gizhē manchi-e iā krūi wish ptēss, starak piash mīrā.*
1039. Kāfirs don't play *polo*. *Katā manchi parchev n'mishuttett.*
1040. There is not even one *polo ground* in the Bamboreth valley for playing *polo*. *Mamrēt ē dī brun n'aiesht parchev mishisthai dugā.*
1041. *Pomegranates* are good to eat when you are thirsty. *Koi dō piy bibā amārts pits (pisth) lesst butt.*
1042. I think the ducks will light on the *pond*. *Ots babdī kshittam jallai nilē tā attu prēlā.*
1043. I want a *pony*, not a big horse; for the road is bad. *Iā dugā yābū giats, dī ushp n'giats; pott digar ess.*
1044. We are very *poor*; we have no money. *Bmā bilugh garib manchi assumish; paisa n'wāttettanish.*
1045. The *poor* are much afflicted by the high class men. *Al manchi nālus wariān bilugh digar kuttētt.*

1046. The *poplars* grow on high-lands; Chitrāl is low and they won't grow there. Tārak kāno sirētā buttett; Shdrāl shor assā, anī n'buttett.
1047. The fast (Ramzān) is over; it is the feast day: the people are assembled for shooting at the *popinjay*. Pochētr paoshē; namāj biss; amni manchī assalā uchasth dugā wasanristai (assalā tapkiē wisth dugā wasanristai).
1048. I will eat *porridge* to-morrow morning; I have a stomach ache, and can't eat meat. Dalkiē piash okra ashurālom; ktol bradzott, ano n'yālom.
1049. Divide the bag of wheat in four *portions*: give one *portion* to each coolie. Inā gum sē tā shōwa bitta kshē; inā barwai yo chok prē.
1050. The head man of this village is become very *portly* (large belly). Inā bagrom urā bilugh āl ktol-wā assā.
1051. The sepoy has forgotten his *pouch* in his house. Spāhē pamu dorinōt pmishtētī āyā.
1052. Pour out the milk from this ewer into the pot, and fill in water instead. Pashku tā zū ptol tā atiōsh; pashku zū piōl āo parī kshē.
1053. I have left the *powder* for my gun in my house. Tapik dugā pamu dorī pmishtētī āyosam.
1054. Why can not you go? You are a *powerful* man. Tū kyā n'ē banji? tū damtōl manchī ashē.
1055. The coolies make *praise* of the Chārweō saying "he is a very great hearted man." Barwai Chārweōlī-ē dugā wari kuttett "bilugh āl bidī-wā manchī ess" kuttett.
1056. This is the fast month: you should say your *prayers* five times every day. Inā pochētr ngusth mōs assā; eo gujarē pōch wōr namāj kusth less.
1057. At the time of going, make *prayers*. Iendā (ien tā) namāj kshē.
1058. Yesterday I said my *prayers* five times. Dus pōnj wōr namāj kprā.
1059. To-day we shall travel much; we shall not say our *prayers*. Shtrak bilugh wichāzmish; namāj n'kummā.

1060. Yesterday I became very tired : *Dus biliuk gatrabamish* : namāj
I did not say my *prayers*. *n'karā.*
1061. I am a traveller; neither to *Ōts wischio assum* ; *wischio dugā eo*
make *prayers* five times a *gujarē pōch wōr namāj kusth*
day nor to keep a fast is *dugā pochētr ngusth dugā zarur*
necessary for travellers. *n'ess.*
1062. That *precipice* (or built up *Ikā ushtiaw bilugh chikūr assā* ;
pari) is dangerous, and you *tū pē n'balosh.*
cannot cross it.
1063. Yesterday I gave you a *present* *Dus tū tā ē tang mihrbāni karsish* :
of one rupee : to-day I am *starak gujr tū tā kapā bissum,*
angry with you and won't *tū kai na prēlom.*
give you anything.
1064. In the *present* year on account *Starak sē zīm lē bā yūs lē bā.*
of a good snowfall there is
much grass.
1065. You have patience ! I am *Tū mātā kshē ! Ōts epos diktā atsalom* ;
coming *presently* ; I forgot *achok kudām p'mishtiss.*
(I have) a little work (to do
first).
1066. Shēr Malik has brought some *Shēr Malik sodāgarā tā stē biliuk*
very *pretty* clothes from *shingara basnā kor awarā.*
the merchant (made and
brought).
1067. *Previously* to starting don't *Koē samarij bā panishr āo dī na pī*
drink much water or milk. *zū dī na pī.*
1068. You have paid too long a *price* *Tū iklē badisnā dugā bilugh marī*
for that cloth. *piā.*
1069. In every Kāfir village there is *Sundī Katō grām ē utāh ess.*
a *chief priest*. (¶)
1070. The high *priest* is a man of *Utāh bilugh lattrī-wā ess.*
considerable possessions. (¶)
1071. The *chanting priest* sings very *Debilāla biliuk lē lālu kul ess.*
well. (¶)
1072. The *prince's* age is twelve *Mehrkrnē dits sē biss.*
years.
1073. The *princess's* age is ten years. *Kunzā jūs dots sē biss.*

1074. The prince has killed with his own sword all the prisoners on the polo ground. *Mehrkrūē sang manē manchi b'brunz-o pagūro amo tarwochē mēsh wīt jārīstai.*
1075. My horse is hungry: produce corn for him. *Iā ushp āttā biss: ikhō dugā pol paidā kshī.*
1076. Produce the clothes which I left here yesterday *Dus iā bazisnā anō pmishtiassē iā b'doi giats.*
1077. You promised you would give me one rupee. *Tū iā tā ē tang prēlom kras'm.*
1078. I have no proof that this is my blanket. *Inā jil iāst assē, warants assē, tinch n'bā.*
1079. All my general property and household property was burned by the enemy. *Pachanwariē iāst sang lattri tūrsūn-lattri lushtiā.*
1080. Thou art too proud (a man who knows no one): I think you will surely come to grief. *Tū ko kai n'chamol (?) (jānrl?) manchi assish: ō purjītam tū digar bulosh.*
1081. My servant reports he has got all provisions ready for the journey. *Iāst shodr gijji kutt "putt dugā sang yash wottestai" kutt.*
1082. I want pubboos for journeying over the snow: boots are too unyielding and slip much. *Zim tā pilingisth watsā iā dugā giats; boot dangu buttet silki-ottett.*
1083. Sir! Tauchins are better than pubboos for snow; but take care they be soft. *Sāhib! watsā tār pagur palāno lesst buttett; aīsh kshī chil bānd.*
1084. My white pugrī is become dirty with the journey. *Iāst kazhīr shar pilingasth tā mul biss.*
1085. Go to the munshī: ask for ten men to pull this beam. *Munshī tār i: dots mōsh ugrē kshosth dugā welī kshē.*
1086. We don't eat pumpkins, as it is not our custom. Our parents never eat pumpkins. *Emā ālo n'yūmish chor ness. Emā nōn dī tōtt dī ālo n'yūlai.*
1087. Sir! this man came and cut my pumpkins by night. Give him severe punishment, so that he shall never thief again. *Sāhib! ikhā manjē radur iāst ālo shtārakti pēṭi briss. Ikhā less katī wī, dī shiār n'kulī.*

1088. You are a thief. I will *Tū shtār assish. Tū wilom.*
punish (beat) you.
1089. That man tells many lies. *Ikāz manchī bilugh mishott. Ikē vī.*
Punish him.
1090. Last night a thief came and *Dus radur shtār attā ī kaltacha*
 took off my *purse*; if I *brā; ashāz shtalē wanomalom*
 catch him, I will take away *shion (jion?) nuksālam.*
 his life.
1091. I *purposely* left a dog out- *Ōts purjiti krūz amu beru nachieess;*
 side the house, in hopes a *shtalē juṭ askiē gaiesth dugā at-*
 leopard will come, and I can *salā, iā tapkiē witi jārām.*
 shoot him with a gun.
1092. Look! The enemy has fled. *Ōsh kshā! Pachan warī mukā.*
 Get together all the horse- *Bagrām sundi ushp-warī man-*
 men of the village to *chion wasanrō pachan warī tibar*
 pursue him (or, we will *ēsth dugā (tibar emā).*
 pursue him).
1093. Why are you *pushing* me? *Tū iā kai dugā oren vich? Tū iā*
 If you *push* me, I will do *oren vichibā ō tū jārām.*
 for you.
1094. Put this walking stick in my *Inā mārōz iā pamu ātē.*
 house.
1095. My arm aches. I can't *put* on *Iā dōi bradzott. Basnā amji n'bat-*
 my clothes. You *put* them *tam. Tū amjiō.*
 on me.
1096. *Puttees* are good for riding in. *Paito ushp sir nishishth dugā lesst*
ai.
1097. In my country boys began to *Emā watan tā dots sē bista marir*
 wear *pyjamas* at ten years *taman amjittett.*
 of age.

Q

1098. My horse is caught in a *quag-* *Iā ushp shur tār woshchiss.*
mire. Get four men to pull *Shtowa mōch ukshosth dugā*
 him out. *gaiets.*
1099. *Quails* are very good to eat; *Yusth dugā kraīru less; emā*
 but we can't catch them. *damē n'battamish.*
1100. There is a *quantity* of stone *Anz wōtt lé ai.*
 here.

1101. Why dost thou make a *quarrel* with me? I don't wish to *quarrel* with thee. *Tū kai dugã iã tã utili buch? Ô tū tã utili n'buttam.*
1102. Some one has caused these two brothers to *quarrel*. *Kāchī manchī amnī dū brāson kellē karīyā.*
1103. You are a very *quarrelsome* man; I'll take you before the Kāzi. *Tū bilugh rārā-wā manchī assish; tū kāzī tār ngālam.*
1104. I have heard the *Queen* is very ill, and possibly will die to-day. *Iã p'kōr guā kunzā bradzo wā assī; shtalē starak gujr mrlē.*
1105. Why do you *question* me? Do you take me for a robber? *Tū iã kai kudoch? Tū purjītishā ô shiār assumā?*
1106. You go *quickly* and fetch the doctor! I am dying. *Tū sapsip tapip gyats! O mṛētām.*
1107. Don't you go too fast; there is a *quicksand* in front of you; you'll be caught. *Tū achūnam n'ai; tū panishr kaḍṛ ess; tu tikkēlosh.*
1108. Take care! Be *quiet*! you talk too much. *Tarāchī bō! chusht osh! tū bīliuk warī walach.*
1109. I am very poor; I have no *quilt*. *Ots kai no-wā assum; spio n'ess.*
1110. You say everything *quite* true. *Tū sang warī puruketi walach.*
1111. I *quitted* my stick. Let it be! I don't need it. *Iã manōi nachēti ossum. Pisbil-lē! kai ūd n'ess.*
1112. In my *quiver* is not even one arrow; how can I fight? *Iã shtur tã ē dī shūr n'ess; kaikotī pshiman?*
1113. Look! my father plays *quoits* very well. (¶) *Aĩshkshī! Iã tōtt bilugh lē aluts kutt.*

R

1114. These two brothers are *racing* their horses. *Amnīē dū brā ushp shigiottett.*
1115. The *rafters* of my house are weak; I fear they will fall. *Iã amu pelingiati peṭanless; ô wezh-anam wītlalē.*
1116. My cloak has become *ragged*; I have no money to buy another. *Iã shugā yātsā biss; wārē shugā ngūsth dugã iã tã tang n'aiesht.*

1117. In these days *rain* falls, but *Starak* agal *prëtt*, *zim* na *prëtt*.
not snow.
1118. If it *rains* to-morrow, I can't *Dalkië* agal pittabâ *Dryusâ* na
go to *Drôsh*. *balam*.
1119. If *rain* falls, I shall not go. *Agal bibâ n'aím*.
1120. If *snow* falls, I shall stay here ; *Zim pittabâ anë otim* ; agal *bibâ*
(but although) *rain* should *ëlom*.
fall, I shall march.
1121. There is a big *rainbow* to-day, *Starak gujr indrôn chi ptess* ; *dal-*
so I don't think it will rain *kië* agal *n'allon ô purjanam*.
to-morrow.
1122. My *ram* has eaten some poison *Iã mazhurala pson p'mich wish*
in the woods and must die. *iãrs : ô purjonam mrlâ*.
1123. In the summer time bears are *Iã gul tâ tapë waktâ its (rits)*
very rare in my country. *bilugh* *châk asht*.
1124. In *Badakhshân* I rarely saw *Badakhshân bilugh* *achok woktâ*
any camels. *shtur wariâm*.
1125. In winter the *rats* (*big mouse*) *Zincôr âl muzzâ sundi end*. *Tinch*
all go away. One doesn't *n'ess korë endabâ*.
know where they can go.
1126. I have seen with my own eyes *Iã yost achën warë ôsh krâ ikyë*
that the enemy is hidden in *pâp pachanwarë bizul attâ bistai*.
that *ravine*, as an ambuscade.
1127. This *chupatti* is *raw* ; why *Inã burë zhilli ess* ; *tû kai dugã*
have you not cooked it ? *n'dai ess ? zapp daiö*.
Cook it immediately.
1128. This meat is underdone (*raw*), *Inã ano nã karch ess*, *iã shotik*
but it is not my fault, there *n'ess, angã n'ess*.
is not fire enough.
1129. The *Bashgalis* say it is not *Katã manchi gijjê kund manchôn*
good for men to read books. *dugã parhë ôsh* *kusth dugã*
Priests should read books, *(parhë walan) lesst n'buttett*.
and no one else. *Mullã parhë walesth dugã lesst*
buttett, wārã lesst n'buttett.
1130. Why are the coolies delaying ? *Barwai kai dugã mātã bistai (drë*
Why are they not ready ? *kund) ? Katkotë tyor n'aeshi ?*
1131. What is the *real* reason why *Shtal varë kshë, Chärwëli kai dugã*
the *Chärwëlo* won't give *barwai na prëtt ?*
coolies ?

1132. Do you *really* go to Chitrāl to-morrow ?
Tū dalkiē Shtrāl shtalē ētishā (ēnjā) ?
1133. My crops are destroyed. There is no-one to *reap* my wheat.
Iā ptul digar bistai. Gum urusth dugā eo dī manchī n'aesh̄t.
1134. What is the *reason* of your going to Asmār to-morrow ?
Tū Parish kai dugā dalkiē ētish (ēnjā) ?
1135. All the men of Kāmdēsh have turned *rebels*, and ejected the priests, and have killed some.
Kāmdēsh sundi manchī yagi bistai, sundi mullā tur azhā, ackok mullā jāristai.
1136. Have you *received* your pay ? I have not yet *received* it, for I shall *receive* it after a month.
Tū mājib vrāghuttasā ? Starak na vrāghuttus ; ē mōs ptiwar vrāghalam.
1137. Don't go near that swamp and those *reeds*. I think the enemy may be hidden among them.
Tū ikē shur naruki drigri yūs tawarē n'ai. Ō purjonam pach-anwarī ikā p'mīsh attā bistai.
1138. My *reins* are broken ; get a needle and fine thread to sew them.
Iā ushpashī bradsi petangess ; chim-chich lamr pachen gats shusthē dugā.
1139. My *relations* by marriage and my blood *relatives* have all fled from Asmār for fear of the priests, and have come to Bragamatal.
Emā psūr dar emāst sundi tōtt brā mullā dugā widhertē Parish stē muktē gwā. Bragamatal os-thai.
1140. I am solitary and have not one *relation*.
Ots kūr assum ; iā kāchī zōtr n'aiesht.
1141. The Mahomedan *religion* is very hard : (I can't see) what is the use of keeping a fast.
Muzulmān dīn bilugh zur ass : pochētr ngūsthabā kai faidā butt ?
1142. The fire is gone out ; *relight* (or *rekindle*) it.
Angā yassa ettā ; pashāo.
1143. I will go a little ahead to look for the enemy. *Remain* thou here until such time as I come back.
Ō achok panishr balompachanwarī ōsh kusth dugā. Iā kuī atsir wīh tū anō nizhē.

1144. Alas! one of my coolies has *remained* behind; he has not turned up; I fear the enemy will kill him. *Uterestā! Iāst eo barvai ptiwor utin ess; n'aīs; ō widernam pachanvarī manchī barvai jārlā.*
1145. Take away the *remains* of that meat. *Ikā ano uttā bistai ngātī gyē.*
1146. Take this cloth and make me a pair of pyjamas; then bring me the *remains* of the cloth. *Sōn gyē tuman kshī; uttā bistai sōn giāts.*
1147. If it snows in the morning, we cannot get across the pass: there is no *remedy* (no power; it can't be helped). *Dalkiē yazhī-wēl tā zīm afziā bado shai putrē n'bamā; kōt n'ess.*
1148. Certainly you gave me the order yesterday. I have not *remembered*. Forgive me and don't be angry. *Shtalē tū dās hukm ptā'm. Iā babdī n'azziā. Mātā kshī: kapā n'bō.*
1149. What do you *request*? You *requested* something yesterday and I gave you one rupee, and now again you *request* something; I won't give you anything. *Tū kai ragach? Tū dus kai lattri raganasuch.* Iā tū ē tang ptā'sh, starak dī ragacha? Ō tū kai n'prēlom.*
1150. The Chārwlō enquires how many coolies does the officer *require*, and for how many days does he *require* them? *Chārwlē kudāt Sāhib chē manchī ragat, chē wōs dī katī ragat?*
1151. Chānlū and Mirak *resemble* one another. *Chālū Mirak ē purstha ai.*
1152. My dog *resembles* your dog. *Iā krūi to krūi erang'st asht.*
1153. Asmār is a good place: I shall *reside* here four years. *Parish lesst gul assā: ōts shtowa sē anī nishilom.*
1154. The Mehtar does justice, therefore all the subjects *respect* him. *Mehar esop kutt, ikiā dugā meh-ar'st shodr sundī adap kund.*
1155. They are *respectable* people in that village; and neither very poor nor very rich. *Ikā bagrām manchī brōbar manchī asht; bilugh lattri-wā dī n'asht, bilugh kā-no-wā n'asht.*

* The syllables *anas* appear to be introduced for euphony.

1156. The Charbū of that village is not at all *respectful* (good doer): he should be punished. *Ikā bagrām uru manchē dugā lesst kul n'ass: ikā vish ass.*
1157. You are tired. *Rest* a few days in my house. What time you are *rested*, you can go. *Tū gatrā bissish. Tū dū troi wōs iā pamu wigiō. Tū kuī wigīā izhībā.*
1158. It is a good plan to *rest* one day in every five days.* *Pōch wōs tã ē wōs ozhamesth less ass.*
1159. We shall stay in this village for the sake of some *rest*. *Ozhamesth dugā inā bagrām mē nizhēmā.*
1160. In this business what *result* is before you? Even if you kill the Chārwlō you will never become Chārwlō. *Inā kudūmp'mīsh tū kai warī ess? Shtalē tū Chārwlō jārlosh tū Chārwlō n'bulosh.*
1161. After seven days, I shall *return*, and I will at that time *return* to you your cloak. *Sutt wōs ptiwar pilingīti atsalam, askē wōs tã tu'st shugā tū tã wā prēlom.*
1162. I go towards Asmār and I will never *return*. Good-bye (may you keep well). *Parish pōr ennom. Kuī dī nē atsalom. So-enj.*
1163. The head man has taken all the *revenue* of this village, and says the villagers have paid none to him. He is a great liar and rascal. *Ikā bagrām uru sundī shom ngut-astai, warī kuttett "ikiam bagrām manchē shom ē na prēttett." Bilugh mishāl mishott; bilugh digar manchē ess.*
1164. If you find my cloak which fell on the road yesterday, I will give you a *reward* of one rupee. *Iā shugā dus p'putt atteliss: tū awēloshbā ē tang giān prēlom.*
1165. My *rezai* (of my bed) is very old. *Iā spi bilugh siām biss.*
1166. Whenever it rains, I get *rheumatism* in my right arm and left leg. *Kuī agal yūr onzibā pachūtr dushit tã kūwar chū tã wāi prēttett.*
1167. This year there is much *rhubarb* on the hills; it is very fresh and nice for men and goats to eat. *Inā sē badō radsā bilugh ess; manohēn sharon dugā yusthē dugā lesst ass.*

1168. In my valley there is a quantity of wild *rhubarb*, rok,*
khozla, kalor, and badrai.
(५) *Emā ū'gul bilugh sabhu, rok, khozla, kalor, badrai aṣht.*
1169. A stone rolled down the hill, hit me on the ribs, and knocked me over. *Badō stē wōtt yūr ayo; iā tā pachukru praptā, ōts piltiāo.*
1170. My *rice crop* is very good this year and there has been a large quantity of *rice* produced. There is more *rice* than Indian corn this year. *Inī sē shālī bilugh lesst ess, mā bilugh paidī bolā. Inī sē jowār tā mā bilugh ess.*
1171. Thou art a *rich* man and I am a man of no account. *Tū lattri-wā manchē assish, ōts kai no-wā assum.*
1172. You have much *riches*, cattle, goats, and coin, but I am a man of no account. *Tū tā bilugh lattri aṣht bilugh gawī (gāo) aṣht, bilugh dizhē aṣht, bilugh tang aṣht; ōts kai-no-wā assum.*
1173. I don't know how to *ride*, as my house is in the mountainous countries, and there are no horses there. *Ō ushp p'sir nizhish nā jānretam; iāst amu atūr ess, ahī ushp n'ess.*
1174. Chānlū is a very good *rider*, but probably can't climb hills like me (having done like me on hill cannot go). *Chālū lesst ushp p'sir nishel assā, shtalē ī purstha katī pashū tē ē na batt.*
1175. You lie! why do you demand two rupees? Your *right* (due) is only one rupee. *Tū mishochē! Tū kai dugā dū tang wagachē (ragachē)? Tū tē tang atsili assā.*
1176. You are a fool. Why don't you know your *right* hand from your left? *Tū charṛā assish. Tū pachūtr dush kūwar dush karikotē na jānretish?*
1177. I went to the merchant to buy a *ring*. He says they have not come from Peshāwur. *Angushtī ngūsth dugā saodāgar tā gūssam. Saodāgar gijjē kunn "angushtīen Peshār stē n'āyā" kutt.*

* These are all vegetables which grow wild on the mountains and are good for food. Their botanical names are not known. *Badrai*, in Chitrālī, is rendered by *simmon*.

1178. The fruit is *ripe* in Drōsh but in Chitrāl it is not yet *ripe*, because cold winds prevail there. *Dryūs kachwach pagistai, Shdrāl starak wīk n'pagistai, ikā dugā akē bilugh yūts damu ushtett.*
1179. The apricots don't *ripen* this year, for there is no sun-shine. I fear they never will *ripen*. *Inā sē yūr na ess, ikē dugā serī na pagann. Ō babdē kshātam kuī dē na pagalā.*
1180. *Rise!* why don't you *rise*? I have awoke you (caused to *rise*) three times: the sun has *risen*, and is clearly visible. *Ushtā! Tū kai dugā n'otich? Troi wōr tū utēash: sū ptī, lesst waron ett.*
1181. Cross the pari (or built up precipice road) by all means (there is no fear); if you go close to its edge, there is a *risk* of your falling (I fear you will fall). *Ushtiawā tā pēr ī, kai widerasth n'ess; ō wideram tū pachūrē ēlosh tū pītillosh.*
1182. The *river* is very full of water. *Gologh (gol ūgh) bilugh ess.*
1183. In summer there is not a ford in this *river*; owing to snow melting, the water reaches up to your chest, and sometimes up to the neck. *Wazdur inā b'gul tā ē dī rūr n'ass; kuī zīm vīlnabā dō pa chuk wīk bībā, kuī b'garak pīu butt.*
1184. The *road* is good. There is no cornice (built up road) between Drōsh and Gairath. A donkey can go; perhaps a horse can go, but a camel cannot go. *Putt lesst ass. Dryus stē Gairath p'māsh ē dī ushtē n'ai. Kur wēl ass; shtalē ushp wēlē, ushtar na wēlē.*
1185. *Roast* this bit of ram's flesh for my three coolies. *Inā parmenstuk mazharlē ano pachō iāst troi barwai dugā.*
1186. Chānlū has *robbed* five rupees from Mirak. *Ohālū Mirak stē pōch tang shtār kristai.*
1187. That is not the case. Mirak is himself a *robber*, and is too wideawake to allow Chānlū to *rob* even a stone from him. *Inā warī tich na bunn. Mirak mē shtār ass, bilugh kshāl manchā ess, Chālū Mirak stē ē vōtt dī ngā n'batt.*

1188. Yes, you say what is true. *Tū shtalē walanēh. Mirak shtār*
 Mirak is only a thief, but he *assā, Basti brōbar dumiōl p'putt*
 is not a fine *highway robber* *latri ngalā n'ass !*
 like Basti !
1189. In the spring that big white *Wosut wōt askā kashēr āl vōtt*
 rock will surely roll down *badō pagōr kuī dī atsalā, ko*
 the hill some day, and kill *manchān jārlā.*
 some-one.
1190. Don't let my horse roll on the *Iā ushp b'bhām piltisth dugā n'otē,*
 ground, my saddle will *iāst zīn pereng ēlā.*
 break.
1191. The timbers of the roof of my *Iā panu pkrum argru bilugh lesst*
 house are very strong and *asht, pōch sē wīk lesst bunn.*
 will last until five years.
1192. How many rooms are in your *Tū panu chē amo ai ?*
 house ?
1193. The root of that tree is as long *Ikiz kāno lā dā manchōn pashē*
 as two men. *drgr butt.*
1194. My rope is broken. What shall *Iāst kanik perongā ; kai kulom ?*
 I do ? How can I carry *Kanik n'ess, kaikotē bōr ngālam ?*
 the load without a rope ?
1195. The rose is the prettiest of all *Shū sundi pish tā shingierai azz,*
 the flowers, and its scent *ikios't gum dī lesst butt.*
 is very nice.
1196. There are many dog-roses (?) *Iā b'gul tā tarī pish bilugh asht,*
 in our valley, but no other *wāra shū n'atesht.*
 roses.
1197. Chānlū is a rosy faced man, *Chālū gum purstha manchē assā,*
 but Mirak has a very dark *Mirak ghī kor manchē assā.*
 countenance.
1198. The beams of my roof are all *Iā pkrum argru pkhul asht, wider-*
 rotten, and I fear it will fall *nam kuī wōs tā vittelē katī (?)*
 some day.
1199. My clothes are very rough ; *Iā bazisnā bilugh chil asht ; tā*
 your clothes are very soft *bazisnā bilugh turungo asht.*
 (thin).
1200. The road between Drōsh and *Dryus stē Bruz p'mizhu putt bilugh*
 Brōz is very rough. *digri ess.*

1201. The Commissariat ghi boxes are square; the kegs of spirits are all round, so don't you make any mistake. *Commissariat ano adar shtowa pti-wā asht; tin pā sundī pandur asht, tū nmēlī n'ngā.*
1202. When you travel to Brōz, go round by our village. *Tū kuī Bruz gujbā emā pannu pabanūr gītī ē.*
1203. Why is my horse rubbing its mane? I think it must have chengrott? *Iāst ushp kai dugā maroik dro Ō purjonam ikto tā arna biss.*
1204. I want a rug, and a numnah, and a carpet, and a goat's hair rug (Chitrālī "pilisk"). *Iā kalin, spī, zalimcha, zhūr p'kār ess.*
1205. I shall ruin you, as you have disobeyed the Mehtar's orders. *Tū Mehar hukm n'ragattā, tū tor azhēlam.*
1206. Here used formerly to be a village, but now only ruins are left. *Shangyē zamāna tā anio grām azzī, starak zanzir biss, wārā n'aiesht.*
1207. Two men have run away (fled). *Dū sai mukiā.*
1208. I cannot run; last year, when going down hill, I fell and broke my left leg. *Ōst achūn na banam; pō sē badō pagior yūr enazzam piltiām kō-war po pūptā.*
1209. The enemy have all run away, carrying all their own property and leaving one old man only. *Pachan warī sundī mugistai, sundī yost lattrī brā; ē purdik ptiwar utiness, wārā kā dī n'aiesht.*
1210. I will give you one rupee. *Ots tū tā ē tang prēlom.*
1211. I will take eighty Kābulī rupees or fifty Indian rupees for this horse. *Inā ushp dugā shtowa vissī zamāni ngānam dū vissī duts angrēzī tang ragalam (ngānam).*
1212. Rushes are visible there, so I suppose there must be also water near them. *Aki noll waron ettā; ō purjittam akto tavarē āo dī assā.*
1213. The rust has destroyed my sword. Rub it with sand. *Tsamar iā tarwach digarī kriss. Tsū warē pilsō (marmarī kshē).*
1214. In the rutting season you can kill five markhor in a day. *Epōr bibā ē gujar p'māsh pōch shāru jār bachā.*

S

1215. To-day is my *Sabbath* (i.e., *Starak* agar *ess*: *kā kudūm na*
day of rest): I am not *kalom*.
going to work. (𐎧𐎺𐎠)
1216. Get me a *sack* and fill it with *Iā dugā ē būjē gats*; *kā rits kā*
barley or wheat. *gum būjē tā parē kshī.*
1217. You appear very *sad* to-day; *Starak tā bilugh* *kapā bissish*; *tū*
have you lost all your goats? *sundī dīzhā puz bistai?*
1218. My *saddle* is very big and *Iā zīn bilugh āl dī assā gānowā dī*
heavy; get me a smaller *assā*; *parmenstuk zīn giats.*
saddle.
1219. *Saddle* the grey horse. I will *Kazhīrī ushp tā zīn ptitē. Ots*
let the black horse rest to- *starak zhī ushp wiālam.*
day.
1220. The *saddle cloth* is very old *Zīn p'tsir bazishā siām biss, Char-*
and not fit for a *Chār-wēlo. wēlī dugā less n'ess.*
1221. The cornice is *safe* this year. *Inā sē ushtiwa lesst assā. Mehar*
The Mehtar ordered me to *hukm ptāsan-ish ikyē lesst kshīr.*
set it right.
1222. For the *sake* of my cow bring *Iā gāo dugā ē gōr rits giats: shītalē*
a handful of barley: but if *yamna gōr awarabā lesstabalā.*
you fetch two handfuls it
will be better.
1223. All the *salt* for our valley comes *Emā b'gul dugā sundī zhuk Peshār*
from *Peshāwur. stē afziā.*
1224. *Saltpetre* is very prevalent in *Inā b'gul tā kazhish bilugh asht.*
this valley.
1225. Get a bit of cloth the *same* as *Taman kushī dugā ē achok basnā*
this for making a shirt. *ikyē basnā pursth gails.*
1226. There is much *sand* near the *Pō chivol tā tsu bilugh assā.*
river.
1227. Ever since the water fell, some *Kuī stē āo chok biss bā, āo p'mich*
logs of wood are stranded *bdiwerr gār utinā.*
on the *sand banks.*
1228. There are very few *sand flies* *Inā sē damu bilugh ushteit, ikiyē*
this year because of the *dugā kishu (?) bilugh chāgh asht.*
winds.

1229. Get all the men together Bangut tyor *kusth dugã sundi*
sharp to make a *sangar* *manchão zapp wasanrã.*
(breastwork).
1230. Fetch twenty *saplings* and put *Vissi kanjik awētĩ ã b'bbhiom ptē.*
them into my ground.
1231. I have inspected your work *Tũ kudũm ôsh karsã, bilugh kuzhãn*
and am *satisfied* with it. *assum.*
1232. You are eating a lot. Are you *Tũ bilugh burĩ (anjĩ) yũchĩ. Tũ*
not *satisfied* yet? Why *ktol n'karsã? Tũ kai dugã*
don't you rise and wash *n'utinsness? Kai dugã dush*
your hands? *n'dariss?*
1233. Everything has come in, but *Sundi lattri osth, chindor*
they have not brought the *n'awērã; widarnom p'putt tã*
saucepan; I fear it dropped *atlon gwã.*
on the road.
1234. The carpenter has an axe and *Dār-sellē tã pedrĩ assã, kushkun dĩ*
hammer; but says he never *assã; gijjē kutt ōts kuĩ shião*
even *saw* a *saw*. *n'warĩns.*
1235. What do you *say*? Speak *Tũ kai mãrechi? Kãgrẽ walõ;*
loud; speak slowly; and *chillē walõ; yo nirikē warĩ kshĩ;*
each word separately and *lesst katĩ walõ; ōts tũ warĩ*
clearly, or I can't under- *n'purjĩtam.*
stand you.
1236. The Chārwlō *says* he (the *Chārwlēĩ bradsuwlō kuttã's.*
man) is sick.
1237. The *scabbard* of my sword fell *Iãst tarwách wui dũs atlongai;*
yesterday and is lost. *puz biss.*
1238. The Commissariat *scales* are *Emã manchĩãn Commissariat tar-*
not understood by us and *ja nizhãn na jãnramish, ikiã*
we are robbed in conse- *dugã psotr.*
quence.
1239. There is a *scar* on his hand *Ikyē b'dush pror nizhãn assã;*
and a *scar* on his face. *p'miok dĩ pror nizhãn assã.*
1240. This year mulberries are very *Inã sē marach bilugh chogh asht:*
scarce: more *scarce* than *pō sē stē chogh asht.*
last year.
1241. In my field erect a *scare crow* *Iã ptul p'mích manchi bmrish*
(a dead man's figure) at the *nizhãn kshĩ, marangats askĩo*
sight of which the birds will *ôsh kti mugulã.*
flee away.

1242. The *scent* of the dog-rose is nicer than the *scent* of the flower of the apple. *Parr pish gun tã tarë pish gun lesst ass.*
1243. The *scissors* of the tailor are so blunt they won't cut cloth. *Basnã shul trütsan sali duru biss, basnã na peřann.*
1244. *Scorpions* go somewhere in the winter. Would to God they would not return in summer! *Ziwör upoh kër ettabã. Imrä wiz-dör dë upoh n'awêlonn!*
1245. Send two men to *scout*, and give them orders to stay on the road till evening (sun down). *Dũ manchian namõ shũ kudosth dugã: ankũ manchian hukm prẽ sai yũr wik p'putt nizhẽlã.*
1246. I saw him *scowling* and I am sure he is my enemy. *Iã ikhẽ manchẽ wariãm miok andhũ kunn: õ purjanam iãst pachanwari assã.*
1247. The old woman is *screaming* from fear of the thieves. *Wãr pubi kutt: shãr dugã bilugh widaret.*
1248. The *seam* (?) of my choga has become undone. *Iãst shugã wizhu biss (?).*
1249. Go and *search* in the village for a ladder, and I shall myself go shortly to *search*. *Tũ prẽts b'grãm p'mich chik õsh kshĩ (õshẽ) õ dë õsh kusth dugã zapp anam.*
1250. This is not the *season* for fruit to ripen. *Inã kajwaj pagasth dugã wõkt na ess.*
1251. He came *secretly* by night to my house and took away my coat. *Ikã manchẽ rador chillẽ attĩ iãst shugã brã.*
1252. I am blind and I *saw* (see) nothing last night when Mirak came. *Ots kãr assum; kuĩ Mirak ossabã iã kã dë n'wariãm.*
1253. I have sown the *seeds*, but not one has sprouted. *O bhĩm tã bĩ ajissĩ, ẽ dë na wõ ass.*
1254. It *seems* to me they are all rotten. *Õ purjanam sundĩ pkhulã bã.*
1255. Have you *seen* Kãbul? No, I have not *seen* it, but my father *saw* it. *Tũ Kãbul wariãm? Ñ n'wariãs, Iãsi tõt wariãs.*

1256. Go to the village and *seize* six horses by force. *Ikyē bagrom ī; shu ushp vrangāti giats.*
1257. He says he *sells* clothes only and does not *sell* cooking pots. *Askā manjī gijjī kutt ō bazisnā wrēch kuttam paisa ragattam tol na wrēch kunam.*
1258. The Mehtar has *sent* a man bearing a letter. *Mehr ē manchī parhē ngātī namiā.*
1259. The Mehtar has *sent* a basket full of grapes for you. *Mehr chaktā dros parē ktī tū dugā ptossi.*
1260. When the stone hit my head I fell *senseless*. *Kuī iāst shai tā wōtt praptawā ōts.charrā bitī piltiām.*
1261. The *sentry* of my tent fell asleep; and a thief came and took my gun away. *Iāst jilamā trāchi manchi pshuttz gussā; shīār ozz; iāst tapik shīār katī gūs.*
1262. You are a useless *servant*. I dismiss you. *Tū digar shodr assish. Tō tōr azhēlom.*
1263. My *servant* is very fat and lazy. *Iāst shodr bilugh kart ass bilugh dangar ess.*
1264. Sir! your *service* is an honorable service and I am proud of it. *Sāhib! Tōst shodari bilugh lesst ass; iā bilugh ūd bissam.*
1265. Several persons have come for *service*. *Bilugh manchī shodari kusth dugā osth.*
1266. The sun has not yet *set*: there are many clouds. *Sū na pūgess; nāru bilugh ess.*
1267. Get a needle to *sew* this cloth. *Inā basnā shusth dugā chamchick gats.*
1268. Let us sit in the *shade*; it is very hot. *Tsāwē tā nizhēmā; tabī bilugh butt.*
1269. This is a *shady* place and good to rest in. *Inā kāno-wā bhīm ess; wigasth dugā lesst ass.*
1270. *Shake* the tree, and the fruit will drop. *Kāno ranzāo, kachwach yūr ellā.*
1271. The tree *shakes* with the wind: I have not *shaken* it. *Damu tā kāno ranzann: ī kāno na ranzēi.*
1272. The water of the pond is quite *shallow* and very muddy. *Inā p'nīlē āo turungo ass; bilugh mul ess.*
1273. For *shame*! you have no *shame*; I thought to myself you were a good man. *Thū thū! tū jerik n'ass; ōts ōsh karosh tū lesst manchī assish.*

1274. Don't have false *shame* (about eating); you are hungry: eat to your heart's content. Jerik n'zār; tū dtā biss; less katē ktol ksh̄.
1275. You are a *shameless* thief; get you gone. Tū jerik na wā, shtār assish; partsē.
1276. I am dead beat. Shampoo my back and legs. Ō wotinam; iāst ptī pchu marō.
1277. Do you know the difference between the *shape* of Mirak and Widing individually? Tū Mirak ajē Widing wizhirwor kūrē kūrē zārchā?
1278. Give me my *share* of the flour, and I am off. Tū ikīā brē barakti ī gats, ē ēlom.
1279. *Share* this flour between the four men Inā brē shtō manjūn p'mish barakshī.
1280. My knife is as *sharp* as my sword. Iāst katō iāst tarwach brobar tsiū assē.
1281. That woman screams; I think she is hurt. Askā istrī pubi kutt, ō purjonam ikīē zān biss.
1282. A *sheaf* of corn is worth a seer of milk in our country. Emā gul tār ē gidr gum ē sir zū erangst (ē brobar) ess.
1283. *Shear* the sheep and take its wool to Ranbūr. Inā muzharala bē; ikīē warūh Konisht wik ngā.
1284. The cattle have gone out of the *shed*. Gāo shall stē bar gostai.
1285. I have six *sheep*, a ram and an ewe and a lamb. Iā shu wē asht; ē muzharala assā; ē wēz assā; ē wūk assā.
1286. Get me a *sheet* from the merchant. Sodāgar-o tā stē iā dugā ē pujil gats.
1287. A fox came and the *shepherd* caught it. Wrigi osth; patsū mochi wrigi wanamiss.
1288. Why don't the Government soldiers carry *shields*. Sirkār-o spāhi kai dugā kirā na ngattett.
1289. The tailor made my *shirt* last year. It is worn out. Basnā shul pō sē iā digrī shust; daliss (siūm biss).
1290. Why are you *shivering*? Is it from cold or from fever? Tū kai dugā dītkichī? Tū shillē bissē; tu ranzol assā?
1291. My *shoes* are very thin. Iāst kashk wetzā bilugh turungo asht.

1292. My horse's *shoes* are very broad. *Ots ushpē nāl (wetzá) bilugh wisht^r assā.*
1293. I don't know how to shoot. I have a bow and arrow but not a gun. *Ôts tapk barūten na zārētām. Iāst drōn je shtor asht; tapk n'ass.*
1294. Get me a handful of wheat from the *shops*. *Bāzār stē ē gōr gum giats.*
1295. My stick is *short*. *Iāst mārōi parmenstuk ess.*
1296. The coolie is very *short* in stature and cannot carry my load. *Barwai bilugh parmenstuk ass; iā bōr ngā n'batt.*
1297. On my *shoulder* there is a boil. I can carry nothing. *Iā patōs apsiss. Ots kā dī ngā n'battām.*
1298. From carrying the officer's big load yesterday my *shoulder-blade* aches. *Dus sāhib-ē āl bōr ngutassī; pati bradzott.*
1299. Shout out to Mirak. Say to him that Basti is shouting to him. *Mirak chō witi walō. Vrē (warē) kshī Basti tū walonn.*
1300. Show me where does the road to Mastūj go? *Ī wārō Mastīch-ī putt kōr-ā giess.*
1301. I will show you a place where eleven men are hiding with their matchlocks. I can't go: you go and fetch them to me. I went; there is no body in that place. *Ī pazhu wrālom yanits manchī akī amshīest tapkten ngātī nijinistai. Ots n'annam; tu gūtī ē gats. Ots gā'm; askā pazhu tā kai n'aiesht.*
1302. Shut the door. *Dū barm kshā.*
1303. The door of his house is shut, and I can't open it. *Ikīē amu dū kach ess, Ôts ikīē niksā n'bannam.*
1304. We have no *sickles*; how can we cut the wheat? *Emā tā churi n'aiesht; gum karikotē ruimā?*
1305. Which *side* of the river shall we march to-morrow? (i.e., shall we go *that side* or *this side* of the water?) *Emā dalkiē ēmish; āo tā pēr ēmish āo tā īr emishā?*
1306. Samar beat me with a stick yesterday on my *side*, so my *side* aches. *Samar dus mārōi mīsh iāst anī winā'm; anī brazott.*

1307. What are you making *sighs* for? Are you tired or ill? *Tū kai dugā shū ksháchī? Tū gatrā bissishā; bradzo-wā ashīā?*
1308. *Silence!* don't speak; only lift your hand up if you see the enemy. *Chusht azhō! na warī kshē; tū kuī pachanwarī warinbā dusht ā kshī.*
1309. Tell the men to be *silent* and not to say a word. The enemy will hear. *Manjī tā warī kshē chusht azhō kshīr, ē dī warī n'kshīr. Pachanwarī sangalā.*
1310. The merchants take *silk* and *silver* to Peshāwur. *Sodāgar arshumje apu Peshār pōr prēnd.*
1311. You are very *silly*; you would never do for a spy. *Tā bilugh bedina-wā assish; tū kuī shū awēn na bachī.*
1312. *Since* I entertained you, did I ever beat you? Never. *Kuī tū ē shōār kapāsh ē kuī tū vīnojā? kuī dī n'vīnosāsh.*
1313. He is not a *sincere* man: I am sure he is treacherous (liar). *Ikiē manchī-ē zara lesst n'ess: ō purjanam mīzhōl assā.*
1314. The *sinew* of my leg is cut with a knife. *Iā kūr nūng karo (katā) mīsh periss.*
1315. If you are all tired, call Mirak to *sing*; he is a good *singer*. He will cheer us all up. *Shtalē shā gatrā bissār. Mirak tā warī kshī; lālu kulonn; bilugh lesst lālu kul assā. Emā sundī kuzhāl kulā.*
1316. Last year I did *sink* in the snow. To-day I have *sunk* in the water. *Pō sē zīm yūr gūssam. Starak āo tā p'mich bissam.*
1317. My *sister* has fever to-day. *Iā sus tā shtararak ranzul biss.*
1318. My *sister-in-law* has eight sons. *Iā wū-o usht pītr asht.*
1319. *Sit* on this stone. Don't show your head to the enemy. *Inā vōtt p'sir nizhē. Yost shai pachan warī tā na wāro.*
1320. I am very cold; get a goat's *skin* for me. *Iā bilugh shillā biss; iā dugā wazest chamo giats.*
1321. I can go across the water with an *inflated skin*, but not without. *Āotarmir mīsh āo tā petrū banam; giā ē na banam.*
1322. Mirak has stolen my *skin-bag* (for carrying flour). *Mirak iāst titsa shtār ktī briss.*

1323. A bullet hit the sepoy's skull; I expect he will die. *Pondrik spāhī pazhē preptā; ÷ pur-zhanam mrlā.*
1324. The sky is clear; I think we can march in the morning. *Di bilugh shingir oss; babdi ess dal-kiē mizhim emā.*
1325. The slave has run away from fear of this cruel master. *Loni amost damtāl noohis widarthi mugis.*
1326. I am sure his master will slay him some day or another. *Ö purjanam kuī ikīē moohi's jārā.*
1327. When I approached the sentry last night, I saw he was sleeping. *Rador kuī pālē tā torē assium ÷ wariām pshuissā.*
1328. My leg is asleep, I can't stand up. *Iäst pū shingur bunn, ÷ts utti na banam.*
1329. The thief cut off the sleeves of my cloak. *Shitär iäst shugā dasha preti brā.*
1330. The ground is frosty and very slippery. Take care! you will slip. *Bhim shi tin ass, bilugh silkin biss. Trāchī bō! tū silkilosh.*
1331. Is the hill a gentle slope or is it a difficult slope? And, when you have crossed, what is (the slope) on the far side? *Ikhi ashtar chakur assā uchangust assā? Kuī badō shai putarijbā akī pōr käst azzā.*
1332. Go slowly; I am done; let us take breath. *Chillē ÷; ÷ts utinam; yū prezhamā.*
1333. He is a small man; give him a small load. *Ikhi parmenstuk manchī assā; ikīē parmenstuk bōr prē.*
1334. My house is small; yours is large, his house is the largest. *Ī amu prama ess; tū amu āla ess, ikī amu sundi amu tā bilugh āla ess.*
1335. In your childhood had you small-pox? I think you are pitted with small-pox in the face. *Tū kuī parmenstuk azzī tu purr bissiā? Ö purjanam tū purr mugho (mick-o) ashī.*
1336. I smell a nice smell of roses and a nasty smell of a dead dog. *Iā tā tarī pish lē gun ann; mristh krūi digar gun dī ann.*
1337. What does your dog smell? *Tū krūi kā gun kunn?*

1338. The dog-rose *smells* sweet. *Tarĩ pish* gun ann. *Mrisht'est*
The corpse *smells* bad. *digar* gun ann.
1339. My house is full of *smoke*. *Iäst amu tä däm parē assā.*
1340. Why don't you *smoke* *Tū kai dugā tamkio n'kusoch ?*
tobacco?
1341. My pyjama cloth is *smooth*. *Iā taman basnā chil ess.*
1342. On the march yesterday (at
the time of marching) a *Dās piliangst̄h wēl tā āl babust aī*
long *snake* bit my brother *iā brā kūr tā atamshī.*
in the leg.
1343. The sepoy *snatched* the fruit *Spāhī ī b'dush̄t tā kachwach wran-*
from my hand and bolted. *giti mukiā.*
1344. My head aches from much *Biluḡ kazisth (?) dugā shai brad-*
sneezing. *zott.*
1345. The snow is up to our arm-pits. *Zim kachkrui wīk assā. Emā*
How can we cross the pass *bado karkote putr bamā ?*
to-morrow?
1346. I have been *snow-blind* in both *Sutt wōs (gujr) bā iäst zīm dugā*
my eyes for seven days. *achiē lush̄tiā.*
1347. If you see the enemy do so *Pachan warī warinbā tū gitā ksh̄.*
(like this).
1348. The *soldiers* are very brave *Spāhī biluḡh lē damtōl manchī ash̄t,*
and shoot straight. *taphiē lesst vind.*
1349. So much (so large) loads we *Ikiā'st āl bōr ngā n'bamish.*
can't carry.
1350. His back aches; put a *soft* *Inā chil (?) bradzonn; anī pagur*
cloth under it. *chilla basnā ptē.*
1351. This cloth is very much *soiled*; *Inā basnā biluk mul ash̄t; nuksā.*
take it away.
1352. The old man *solicits* a rupee. *Askā purd̄ ē tang ragatt.*
1353. Some man has come and says *Kā mōch oss giji kunn sāhib chok*
the sāhib wants some flour. *brē ragatt.*
1354. Somehow (from wherever you *Kōr stē awenjibā ushp tyor ksh̄.*
can fetch), you must get
the horses.
1355. Some one must go (one is to *E ēsth azzā; sh̄talē ēsth tū wōr*
go). It is your turn, *assā.*
moreover, to go.

1356. *Sometimes* he says Mirak killed Basti: *sometimes* he says Dān Malik killed Basti. Kāchi giĵĵi kunn Mirak Basti jāriiss: kachi giĵĵi kunn Dān Malik Basti jāriiss.
1357. In my house there must be a dark cloak *somewhere*, I don't know where. Emā p'amu korār zhī shugā as-sabā tīch n'ess.
1358. My son was wounded and captured by the enemy, but escaped by feigning death. Pachamvarī iā putr pror kṛiss wanamiss, putr marelgō vishtī mugiss.
1359. My son-in-law is ill and will surely die. Iāst zamān bradsowā assā sh̄talē tyor mṛlā.
1360. What sorrow afflicts you? (why art thou sorrowful). Tū kai kapā bitish?
1361. I am sorry your son is dead. Tū piṭr mṛiss: ōts kapā bissum.
1362. The man has brought sour fruit and sour milk. Inā manchī-ē chenai kachwach awariss: ilā awariss.
1363. Have you sown the flower (rose) (?) seeds? Tū tarī pish bī bhīm tā ājissā?
1364. Get a wooden spade and an iron spade. Bēo gats: chimbio dī gats.
1365. The horse has eaten his bellyful of grain; and two handfuls of barley are to spare. Ushap ktol karungo pul iār; du gōr rīts uttā biss.
1366. Speak! Why are you silent? Are you dumb? Warī kshī! Tū kai dugā chusht azhichī? Tū warī-na-wā ashīā?
1367. The enemy carries spears but no guns. Pachanwarīān tā isht ashī, tapk n'ashī.
1368. That man is a species of fox. Ikīā manchī wriḡī pūrst manchī assā.
1369. Take this money; spend it as you like. Tang ngātī tōst biḡī tā vrih kshī.
1370. I shall spend the night here; we will go to-morrow. Starak shāo anī wisilom; dalkiē ēmā.
1371. The spiders are very plentiful this summer. Inā wazdōr sachung bilugh bund.
1372. Spinach is good to eat with meat. Ano mēsh pālak (?) iārabā less bunn.

1373. To *spit* before a headman is very disrespectful. *Jast panishr* sabjun wisth *katrawōr kudūm* *essā*.
1374. He is a very *spiteful* man. *Ikā bilugh* zīān kaḥol *manchē* *essā*.
1375. You have *spoilt* our business. I dismiss you. *Tū emā kudūm* digar kaḥiss. *Tū ō tōr azhēlom*.
1376. Get one small *spoon* and one large *spoon* from the bazar. *Bazār stē* bilankochi *gia'ts*, *āl kochi dē* *giats*.
1377. How many black *spots* are on your white dog's back? *Tō'st kazhēr* krūz p'ptī tā chuk *zhī* prots *ashē*?
1378. He is a yellow dog all over, and not *spotted*. *Iā* krūz brobar aḍr rang azzā; *shtring* na *ass*.
1379. In *spring* this *spring* has much good cold water. *Wasut inā* undsāo p'mish *bilugh* *lē yuts* *āo* azzā.
1380. *Sprinkle* water on the fire. *Ikē angā* tā *āo* *azhō*.
1381. If you *sprinkle* earth on the snow, it will melt fast. *Zīm* tā p'sir palal (*mri*) *azhibā* *zapp* *wilinn*.
1382. The *spur* of that hill is easy to climb. *Ikā pazhun* *ēsth* *dugā* *lesst* *ass*.
1383. The *spy* has come, but brings word that the enemy has made preparations to march to-morrow. *Shū* awēl *manchē* *oz*: *shū* *awerā* *dalkiē* *pachanwarē* *oshasth* *dugā* *tyor* *ass*.
1384. Let the shape of the sangar (wall) be made *square*, not round. *Inī* bangut *shto* ptistuk *kshēr*, *pondr* n'*kshēr*.
1385. The horse ran away from his *stable* last night. *Dus* *radur* *ushp* *ushp*-amu tā *stē* *puz* *biss*.
1386. The enemy came last night and burnt my *stack* of grass. *Dus* *radur* *pachan-warē* *osth* *iāst* *yūs* *gott* *angā* *taḥā*.
1387. How many *stages* is it from Dir to Chitrāl? *Dir* *stē* *Shdrāl* *chē* wōs *pott* *assā*?
1388. The fruit is *stale* and dried. *Kajwaj* *less* n'*ass*, *dariss*.
1389. That little boy stole ten *stalks* of corn. *Ikā* *parmenstuk* *maḥir* *duts* *gum* *koḥ* *shār* *kati* *brā*.
1390. The man *stammers* much. *Ikā* *manchē* *bilugh* *supkott*.
1391. The Mehtar is coming; *stand* up. *Mehr* *ann*; *ushō*.

1392. There are clouds and the stars are not visible. *Nāru bilugh ess : rashṭā na waron end.*
1393. My brother is starved to death. There is no one to feed him. *Iāst brā āttā mṛā. Ikē burī presth dugā kai na asht.*
1394. What is the state of your father who is imprisoned by the Amir? *Amir tōst tōtt bāndī kriss kā'st bitī assā?*
1395. If you will stay here two nights, I will make you comfortable. *Tū anī dū rador bulozhbā, ōts tū dugā lesst kasmāt kalom.*
1396. If you steal my goats, I will kill you with my gun. *Tū iāst gash shtār kulājbā tū tapkūṣ vītī jārlam.*
1397. This hill is too steep for coolies to carry loads. *Inā badō bilugh uchangiēst assā. barwaī bōr ngātī badō ū n'bann.*
1398. My father is very stern: his own sons all fear him. *Iā tōtt bilugh dang manchī ess; ikōst putriness ikē warantī widharand.*
1399. I got steps made in front of my door. *Iāst amu b'dū tā torē ugrām aḥiss.*
1400. Get my walking stick and my polo stick. *Iāst māroi giats parchē dī giats.*
1401. The road is very sticky from the rain. *Agal osthē dugā pott bilugh shur biss.*
1402. My girths have become stiff with the horse's sweat. *Ushp ashpē dugā girī wishtangess.*
1403. The hornet did sting my cheek yesterday. *Bāmo dus iāst naskor tā attamshī.*
1404. There is a stink here as of a dead dog. *Anī mṛist krūṣ digar gun ess.*
1405. Lengthen my stirrup leather: it is too short. *Iāst ushp tā potā tā drgr kshī : parmenstuk ess.*
1406. The women make excellent stockings in Aiyūn. *Anṛ jugūr bilugh lesst jarob kund.*
1407. He is a thief and has been put in the stocks by the Mehtar. *Shtār assā. Mehr gārā mēsh band krissā.*
1408. The stomach of the boy is swelled from eating too much Indian corn. *Ikā marīr bilugh jawār iārā; ikē ktol bilugh āl biss.*

1409. Collect *stones* to build a house. Wōtt wasanrāō amu kusth dugā.
1410. Don't go near the falling stones (*stone shoot*). Tū akīā watla wōtt tār torē n'ai. (na z.)
1411. When you go to *stool*, does any blood pass? Ku z tū alkūr gujbā lu z annā?
1412. Stop that man and search him to see if he is a thief. Ikīā manchē otīō īkiēst basnā tā ōsh kshē shtār assā.
1413. I shall stop at your house thirteen days till the end of the fast (of Ramzān). Ōts tōst pamu tār trits wōs bulom ku z wik pochētr na peḥlon ennā.
1414. A violent storm came accompanied with hail, and did much harm. Bilugh gānowakti damu ushtīā, azhēr dī oz, bīluk nuksān krā.
1415. Mori has become rich and very stout. Mori bilugh lattri-wā biss āl ktol-wā dī biss.
1416. Speak always straight and true, and don't lie. Tū sundī shtal warī kshē, na mizhāō.
1417. My goats have strayed, and I don't know where they may be. Iāst gash piz bā, tīch n'bunn kōr asselabā.
1418. The water of this stream is very clear and white. Inā b'gul āo biluk shtā kazhēr assā.
1419. Get a hundred men to make an irrigation cut or stream. Pōch vissī manchē wasanrāō yū kusth dugā.
1420. A mud stream came and beat down my crops. Koru ozz iāst ptul pagūr tārīstai.
1421. There is much water in the stream. Baglao (b'gul-o) āo less.
1422. Mirak says he will strike Basti with a stick. Mirak gījī kunn "ōts māroī mēsh Bastī wīlom" kutt.
1423. The coolie says I have only a bit of string, not a thick rope. How can I take the load? Barwāi gījī kutt "iā tā lamr kanik ass, kartā kanik n'aiesht" kutt. "Bōr kaikotī ngālam?"
1424. This horse is weak: give me a strong and large horse. Inā ushp tā kōt n'aiesht, dangariwak assā: kartī ālī ushp giats.
1425. This horse stumbles much, I am sure he will fall. Inā ushp zōlazzatt (P), ō purjonam piltālī.
1426. My horse stumbled and fell. Iā ushp zōlasti piltiss.

1427. My horse *stumbled* by knocking against a stone, and fell. *Iā ushp wōtt tã pū prēti piltiss.*
1428. This is a very dry year, so the crops are *stunted*. *Inā sē dumā sē bā, ptul dumā parmenstuk bistai.*
1429. Suddenly the enemy appeared from the jungle and attacked us. *Pachan warī shū n'azzī tan dā (?) b'zul stē bar osth emā pazhī stē winām'ish (?)*
1430. We *suffer* much from the Afghāns, who oppress us. *Aoghānī manchī emā tã biluk zor karond, emā biluk zur bā.*
1431. Sugar is very good to eat when it is very cold. *Kuī shillā bilugh bibā gur iārābū lesst butt.*
1432. The coolie is not tired; he is only *sulking* (making a fuss). *Barwai gatrā na biss giān kartā-wōr kunn.*
1433. In *summer* there is much heat in this village. *Wazdur inā bagrām bilugh tapī bunn.*
1434. The *sun* is not visible owing to many clouds. *Nāru bilugh assā, sū waron na ett.*
1435. This is a *sunny* village, therefore fruit ripens early in the season. *Inā ashperuk grām ass, ikiē dugā kachwach shangīē pagann.*
1436. At *sunrise* we will cross the pass to-morrow. *Dalkiē sū chī presth wōkt tã badō putremā.*
1437. At *sunset* I think we shall reach Chitrāl. *Ō purjinam sū pinjebā Shdrāl promā.*
1438. The *sunshine* is hot: let us sit in the shade. *Sū tapī ess: tsawē tã nizhēmā.*
1439. Collect a hundred men and *surround* Mirak's village. Take care you do not let a boy even escape. *Pōch vissī manchīan mēsh Mirak grām pabunor azhō. Trāchī būr ē parmīr dī bar na lazar.*
1440. He was *surprised* and therefore fell into the enemy's hands. *Derh bā; ikiē dugā pachanwarī b'dush gwā.*
1441. I have a *suspicion* Bastī will kill Mirak to-night. *Ō babdi kshātam rōtr (radhar) Bastī Mirak jārlā.*
1442. Mix this medicine with water and *swallow* it. *Inā dāru āo mīsh mazhūra kshī pi.*

1443. The horses are stuck in the *Ushp p'shur tã yŭrshã.*
swamp.
1444. You have eaten my bread, so *Tũ iãst burĩ iãrissã, Ôts shott ku-*
 I swear I won't do you any *lom tũ kã zĩãn na kulom.*
 harm.
1445. There is much sweat under *Iãst ushp ktol pagiur bilugh ashpã*
 my horse's belly. *biss.*
1446. My horse has sweated much. *Iã ushpẽ bilugh ashpã baranziss.*
1447. Get a broom and sweep the *Sagon giats, iãst jilamã dugã*
 ground for my tent. *bhĩm sagũõ (skã).*
1448. The tea is very sweet, and the *Chãĩ bilugh machĩ ass; ikĩã kach-*
 fruit is very sweet (lus- *wach bilugh arũzão ess.*
 cious).
1449. My upper arm had a blow *Iãst gotr tã dus prõr biss, apsiss.*
 yesterday and has swelled.
1450. My horse is more swift than *Iã ushp tũ ushp tã shataramĩ assã.*
 yours.
1451. I can't swim. My brother *Ôts nosh kun na banam. Iã brã*
 swims like a fish in the *ão matsĩ purstha nõsh kõp.*
 water.
1452. I can't swim without an *Ãotrmĩr mish nõsh ko banam giã*
 inflated skin. *dazhnoshẽ n' banam.*
1453. Get me a switch for making *Ushpẽ madasth dugã chui giats.*
 my horse go.
1454. My sword is very blunt: *Iã tarwach bilugh dũru biss: ikĩã*
 sharpen it. *tseo kshĩ.*
1455. My sword belt is very tight: *Iãst tarwach parõsh tã arĩn biss:*
 loosen it quickly. *zapp wishtrĩ kshĩ.*
1456. Sher Malik is a fine swords- *Sher Malik bilugh less tarwochẽ*
 man; he can easily kill Mori, *wil assã; Mori giãmĩ prushkurẽ*
 and think nothing of it. *jãrlã.*

T

1457. My horse has a black tail. *Iãst ushp dumrĩ zhĩ assã.*
1458. Who takes this load? Take *Inã bõra kãchĩ ngãlabasa? Annĩ*
 these four loads to Drasan. *shto bõr Drãsan wik ngãr.*
1459. Who has taken my load? *Iã bõr kũ brã?*

1460. A man came and has *taken* my horse by force. *Manchē-ē ozz iā ushp wrangātī bri.*
1461. Don't *take off* your clothes; it is time to be starting. *Tū basnā na nuksāō; piliangsth wokt biss.*
1462. Don't go near that small-pox man; you will *take* the disease. *Ikīā manchē-ē tuk shilā biss; tū torē n'ai; tū tā dī shilā.*
1463. Why do you *talk* so loud? *Tū kai dugā cho wītī walanch?*
1464. Mirak is *taller* than Basti, and thy father is *taller* than my father. *Mirak Basti tā drgr ess, ojē tū tōtt iā tōtt tā drgr ess.*
1465. Where the *tamarisk* grows there is sure to be water near. *Kōr hinju (?) bundabā aki āo tyor torē bunn.*
1466. If ever you have fever, it is good to drink *tea*. *Kuī tū tā tapī onzibā chai pisth lesst bunn.*
1467. Get me a man to *teach* me the Bashgali dialect. *Katō varī ē zārōsth dugā ē manchē ōsh kshī.*
1468. This cloth *tears* very easily; it is not good. *Inā bazisnā zapp drich bunn; less n'ess.*
1469. The boy has *torn* (tear) my shirt. *Ikīā parmen marīr iāst digrī drich kriss.*
1470. What are the *tears* in your eyes for? Has any one hit you? *Tū achē tā achu kyē atsand? Kū winozhā?*
1471. *Tell* me, did you see Mirak stealing my shirt? *Iā tā vrī kshī, tū varīām (?) iāst digrī Mirak brā?*
1472. He is *telling* a very long story, but I do not believe him; may-be he is lying. *Ikīā manchē bilugh drgr warī walann; ē ikīā tīck na bunn; mīzh-ona shtalē walann.*
1473. *Ten tents* have come from Drōsh for the sepoy. *Duts jilamā spāhten dugā Dryus stē avend.*
1474. You have given me one rupee; I *thank* you. *Tū iā tā ē tang ptā'm; shamash kulom.*
1475. *That* is a very good man. *Askā bilugh lē manchē ass.*
1476. Go *that* way; don't come this way. *Akiā pōr ē; anī pōr n'ai.*
1477. I will give *thee* one rupee. *Ōts tū tā ē tang prēlom.*
1478. *Their* loads are very heavy. *Amkīan bōr bilugh allangā asht.*

1479. Do not beat *them* with sticks. Amno mārōi mēsh na wī.
1480. Drink your medicine; then walk about a bit. Kuṛ uzha pibā askī wokt tā achok pilingiō.
1481. Go into my house and get thence a choga. Iāst pamu attī ē akīē stē shugā gats.
1482. I have been: there is not one there. Gūssam: aki ē dt shugā n'aeshṭ.
1483. These men say they cannot march. Amnā manjī gijjī kund "emā ē na bamā" kutt.
1484. Get me a thick stick. Iā dugā karti mārōi giats.
1485. That jungle is very thick and dark. Ikiṛ bzul tā bilugh kāno asht: ikiṛ p'mish andhar ess.
1486. You are a thief, I shall beat you. It is not true, I am not a thief. Tū shtār assish, tū wilom. Shtalī n'ess, iā shtār n'assum.
1487. If you *thieve*, I shall cut your neck. Tū shtār kulaibā girēk petalam.
1488. My thigh bone was broken last year by falling from a horse. Pō sē ushp p'tsir stē wār ossam: chū peringā.
1489. My brother is very thin from fasting. Iāst brā pochētr ngusth dugā bilugh daḍar biss.
1490. Mirak's bull is very thin. Mirak ashlu bilugh daḍar ess.
1491. My choga is of very thin texture. Iāst shugā biliuk turungo assā.
1492. Is this horse thin? or thy father's? Inā ushp daḍar assā tochī ushp daḍar assā?
1493. My horse is very small; *thine* is a big horse. Iā ushp biliuk parmen ass; tost āl ushp ess.
1494. Think (having made intention) before you speak. Babdi kashīti gijjī (varī) ksh.
1495. I think Morī will die this night. O purjonam Morī starak rador mrlā.
1496. I have run from Brōz to Drōsh and am very thirsty. Ōts Broz stē Dryus wīk achūnissam; bilugh āo pik bā.
1497. The Chārweḷo's father died this day. Chārweḷo-tōtt starak gujr mṛā.
1498. This year we shall go to Drāsan. Shtarak sē emā Drāsan tā emā.

1499. *This stick is large, that stick is small.* Inā dāo āl ess, ikā dāo parmen ass.
1500. *This village is very large.* Inām grām bilugh āl ess.
1501. *A thorn has run into my foot.* Bubust iā kūr tā atamshiss.
1502. *Those men are all ill.* Amki sundē manchē bradso-wā asht.
1503. *Thou art very tired: rest thou here.* Tū bilugh gatrā bissish; tū anē wigio.
1504. *Get some thread to sew my clothes.* Iāst basnā shusth dugā pachēn giats.
1505. *Take this wheat and thresh it.* Inā gum ngātī krāmō.
1506. *The water has come on to my threshing floor and spoilt it.* Ao iāst krām-grammā tā oz askā nazhā.
1507. *There is a boil on my throat.* Iās garak tā apsiss.
1508. *Throw me down that stick.* Ikā māroī iā tā wē attalāō.
1509. *The enemy has cut off the thumb of Samar's right hand.* Pachan warī Samar pachūr dusht jasht angur periss.
1510. *Did you hear the thunder last night, and feel the earthquake?* Dus radhar wodaranchut tā p'kōr gwā; indrisht tū shū bā?
1511. *Tie this rope for me.* Inā kanik iāst dugā gūrō.
1512. *Widing has killed a tiger.* Widing juṭ jāriiss.
1513. *Those pyjamas are too tight, I cannot wear them.* Inā taman biluk arar ass, ōts ikē amjē na banam.
1514. *Tighten the girth of my saddle.* Iāst zin bramishten weshtō.
1515. *On the river bank there are a hundred timbers.* B'gul pōgh wissē gāra asht.
1516. *Spring is a good time to sow vegetable seeds.* Wosut shiak bē bhīm tā azhisht dugā less wokt butt.
1517. *It is a long time since you left Peshāwnr.* Peshār stē samartē bilugh drē bā.
1518. *I have not time to learn Bashgali.* Katō warī zārasth dugā wōm na ess.
1519. *How many times have you been to Kāmdēsh?* Tū chē wōr Kāmbragām gūssish?
1520. *Mirak is a very timid man; he won't cross the pass.* Mirak bilugh widharal manchē ass; badō putrēn n'dronn (?).
1521. *There is no tin in our village.* Emā byrām kallā tuch na ess.

1522. The *tinsmith* says this tin is all bad. Kallā tuch kar gijjē kunn "inā tuch sundī na zh ett (?) " kutt.
1523. I think you are *tired*. You are dead beat. Lie down awhile. Ōst purjanam tū gatrā vissish. Tū otinosh. Achok chumbō.
1524. I am going to Brōz. Ōts Bruts iā ennam.
1525. Don't go to Chitrāl. Ba Bilan n'ai.
1526. Kāfirs don't smoke *tobacco*. Katā manchī tamkio n'kshond.
1527. *To-day* rain will surely fall. Starak tyor agal ann.
1528. My *toes* are all frost-bitten. Iās kūir angur sundī zīm tā lush-tistai.
1529. Pull the rope all *together*. Sundī manchī ē wōr kanik kshōr.
1530. *To-morrow* we shall go to Gairath, and the day after to Chitrāl, and the third day to Shoghot. Dalkiē emā Gairath emā; attrī Chandrāl emā; achutt Shogōr emā.
1531. The *day after to-morrow* thou shalt go to Bragamatal. Attrī tū Bragamatal ēlosh.
1532. Put out your *tongue* long out of your mouth that I may see it. Dits azhī tā drgr ktī bar kshī Ōts ōsh kulom.
1533. I think it will snow *to-night*. Shtarak radōr zīm tyor prēlā.
1534. You are *too fat*; you cannot run. Tū biliuk kartā ashī; tū achūn na banch.
1535. I fell going down hill, and broke my *tooth*. Badō yūr atsandā (tā ?) piltām; iāst dutt peringess.
1536. The *sepoys* can't see the road : light *torches* for them. Spāhī putt uran na band : amnā dugā talā pashētī gats.
1537. This boil hurts very much : don't *touch* it. Inā apsisst biliuk bradzott : ikīē tā dusht na pēkshē.
1538. Did the thief go *towards* Chitrāl or *towards* Ashrett ? Shītār Chandrāl pōr gwā te Ashrett pōr gūssā ?
1539. Go thou *towards* Dir. Dēr pōr ē.
1540. I see a *tower*. Is it Mirak's *watch tower* ? Ōts kutt ōsh kulom. Mirak kutt assā ?
1541. I see the *track* of a pony's feet on the road. P'putt tār ushp poh ōsh kulom.
1542. Send me a *cunning man* to *track* the thief's footsteps. Shītār poh ōsh kusth dugā iā tā shatrim manchī namō.

1543. Let us set a *trap* to catch a leopard, and do you set a *trap* (make a small house) to catch a hawk. *Juť wanomasth dūgā posh woná, marē wanomasth dūgā parmenstuk amu kshēr.*
1544. Mori is cunning for setting *traps*. *Morē posh kusth dūgā shatrim ass.*
1545. My horse is very tired, he cannot travel. *Iā ushp bilugh gatrā bā, na pā bann.*
1546. When shall you travel from Drōsh? *Tū Dryus stē kuī samarlosh?*
1547. I see many travellers coming from Bragamatal. *Ōts ōsh kalom biliuk wischā manchī Bragamatal stē atsand.*
1548. On the road there is a quantity of snow, so a horse cannot traverse it. *Pa putt zim bilugh ess, ushp na balē.*
1549. By *treachery* Chānlū caught Basti to kill him. *Chālū Basti mizhēti wanamiss ikhē jāristh dūgā.*
1550. Are the sepoys taking *treasure* or powder? *Spāhī khazonn nganda wārē dorē tuch ngandā?*
1551. In my garden there is not even one fruit tree. *Iā daristā ē dī kachwach kāno n'aiesht.*
1552. Why is your body *trembling*? Have you fever? Are you cold? *Tū jidd kai dūgā ranzott (ditki-ochi); ranzul assa? shillā biss?*
1553. Mirak has played a *trick* on me. *Mirak mizhongai iā tō oss.*
1554. What *trouble* has overtaken you? *Tū kē nalos biss?*
1555. Take the horses to drink at the *trough* or aqueduct. *Ushp ngātī pano āc piāo.*
1556. Get the *trunk* of a tree and hollow it out. *Kāno karu gats; ikhē kandr kshī.*
1557. I want a *trustworthy* man to carry a letter to Dir. *Shtal manchī phār assā Dir wīk parhī ngusth dūgā.*
1558. Speak the *truth*, or I will kill you if you don't. *Shtal wari kshī, shtal wari na kunjibā ōts jārlam.*
1559. Mirak is a very *truthful* man: he is not a liar. *Mirak biliuk shtal wari-wā manchī assā; mizhāl n'ass.*

1560. The doctor has come to cut your *tumour*. *Tabib ozz tōst apsiss stē witlosth dugā.*
1561. Your *turban* is dirty; wash it in water. *Tōst sharr mul biss; ikhē áo mish ninjō.*
1562. The *turf* near my house is all dried up. *Iāst pamu torē tã bronz yās daristai.*
1563. When you reach Chitrāl, turn to the right. *Kai Chandrāl parizhábá pachhtr dus pōr i.*
1564. If you kill a man, the ruler will turn you out. *Tū manchī jārabā mehar nuksālā.*
1565. The ruler turned him out, so he fled to Mastuj. *Mehar askē nuksēyā, Mastich mē mugiss.*
1566. Send a man to turn our coolies away towards Bragamatal. *Ē manchī namō emá barwai Bragamatal pōr wetarosth dugā.*
1567. The coolie says it is not his turn to carry a load. *Barwai gijjī kutt "bōr ngusth dugā iāst wōr n'ess."*
1568. I turned him out of the house, but he has come back again. *Iyē pamu stē tōr krā, dē oz ess.*
1569. To eat too much turnip is bad for you. *Bilugh shalum (f) yūsth tū dugā lesst na bunn.*
1570. Twice I have told you, but you do not obey me. *Ōts tū tār dū wōr gijjī karosh, tū warī na sanganch.*
1571. The Chārwellō commits great tyranny towards us. *Ohārwellī emá tã bilugh zur karonn.*

U

1572. Bastī is very ugly. *Bastī bilugh digar kor manchī assā.*
1573. My paternal uncle killed Bastī's son with a sword. *Iāst jash tōtt Bastī putress tarwachen vitē jāriiss.*
1574. I can't eat underdone meat. *Ōts zhilē ano yū n'banam.*
1575. The tower is undermined. *Ikhā kutt arkien biss.*
1576. Underneath my bed is a black choga. *Iāst prusht tã pagūr zhī shugā assā.*
1577. Do you understand what I say? *Tū iā varī zārlazhā?*
1578. Undo the knot of my rope. *Iāst kanikī girangusthē nuksāō.*

1579. Undoubtedly Mirak killed Basti with an arrow, for I saw him with my own eyes. *Shtalē Mirak Basti kon vītī jāriss, iā yost achē warē warām.*
1580. We are very *unfortunate*. *Emā biliuk kā no-wā azzamish.*
1581. That village has been *uninhabited* for sixteen years. *Askā bagrām shets sē bā kāchi na nizhinistai.*
1582. Unless you go, I don't go. *Tū na enjī-bā ō dī na emann.*
1583. Unload the barley bags from the horses. *Ushp p'ptī tā rits pashtuk wākshō.*
1584. This is an *unlucky* month for contracting any marriage (make a wife). *Inā mōs shtrī kusth dugā dagar ess.*
1585. Your request is very *unreasonable* (the talk of foolish men). *Tū varī bilugh charṛā manchiān warē assā.*
1586. Until you return, I won't plough the land. *Tū atsir wik azhē n'karolam.*
1587. This is a very *unusual* proceeding (unworkable). *Inā kudūm bilugh nā kusth kudūm assā.*
1588. Are we to go up stream to-morrow, or down stream? *Emā dalkiē chīr emā, nīr emā?*
1589. Upon the top of the mountain has the snow melted (gone) yet? *Badō shai zīm starak gūsā?*
1590. Upper Maroī is a fine large village. The men of Lower Maroī are a poor lot. *Chīr Maroī bilugh āl grām azzā. Nīrē Maroī manchiān bilugh kā no-wā asht.*
1591. You have put my box on the ground upside down. *Tū iāst adr bhām tā shai yūr tarissā.*
1592. Stop your horse to let him make urine. *Ushp otēō āo kusth dugā.*
1593. Get some medicine for us. *Emā dugā uzhā gats.*
1594. Use this ointment, and rub it on, just as I tell you. *Ano ngāti, ōts kaikotī wilāmbā giaktī tabal kshī.*
1595. This is a *useless* act, and no good will come of it. *Inā kudūm abas azzā, ibīā mish kā paidā na bunn.*

V

1596. Mirak is a very *vain* fellow. *Mirak bilugh utili manchī azz.*
1597. Try as you will, it is in *Ikā kudūm chuk dī karbā kā paidā-*
vain. *na ess.*
1598. That *valley* is very narrow, and *Ikā gōl bilugh arin assā, ziwōr sū-*
in winter gets no sun. *na prēnn.*
1599. There is no snow at present *Shishī b'gol starak zīm na ess.*
in the *Shishī* valley.
1600. Our fellows showed such *Emā manchon gittā shuch krā pach-*
valour (fought so much) *anwarī zapp mukīā.*
that the enemy ran away
at once.
1601. This ring is very *valuable.* *Inā angushtūn bilugh maṛi-wā azzā.*
1602. Cease that *vaunting*; people get *Tū utili-wār bēs kshī; manchī kapā*
annoyed by it. *bund.*
1603. The Bashgalis don't cultivate *Katā manchī shak kish na kund.*
vegetables.
1604. The *veins* of the horse stand *Bilugh achūnisthē dugā ushp lui-*
out owing to his galloping *kon kartī bistai.*
much.
1605. Why do you not make a *Tū yost amu dugā parē kyē na*
verandah for your house? *kunjī?*
1606. I am *very* angry with Basti. *Ōts Bastī dugā bilugh kapā bissum.*
1607. Chānlū appears *veiled.* Why *Chālū kapā bist waron enn. Kai*
is he put out? *dugā kapā biss?*
1608. You *rex* me; that's why I am *Tū iā gatrā kunjī; ikīē dugā kapā*
angry with you. *assum.*
1609. In every village of the Bash- *Parē Katō bigrām yō narī kutt*
galis is there a tower *ashīā?*
(one apiece).
1610. The enemy cut down all our *Pachanwarī wanzo mēsh emāst*
vine trees with axes. *drosh grīts sundī pēriā.*
1611. The horse is tired, don't use *Ushp gatrā biss, ikō mēsh zur*
violence with him. *n'kshī.*
1612. A *violent* wind is blowing to- *Starak bilugh karwā damu ushtenn.*
day.
1613. *Violet* colour is good for *Taman dugā mulkhen* rang lesst*
trousers. *azz.*

1614. The *violets* have come out (into flower). Mulkhen *pīsh* ū *osthai*.
 1615. Last night I heard Aror's voice. I am quite sure it was not Widing's voice. *Dūs rador* Aror *vari chut iā p'kōr gawā. Ō lesst purjanam Widing vari chut n'ozz.*
 1616. You ate too much: that's why you are vomiting. *Tū būlugh iārā: ikīē dugā tu baron azinj.*
 1617. The *vultures* are seated on the dead horse's carcase. *Paṛōl mṛisht ušhp p'tsir nizin ess.*

W

1618. We will cross the river by wading. We won't swim. *Emā kūir tūr tā golo tā petrēmā; emā dazhnojī n'emā.*
 1619. I made a *wager* with Mirak that in one day I would go from Drōsh to the Shāwal pass top. *Ōts Mirak mēsh dātik kustham* Dryus ste Shāwal bado wīk ē gujar ēlom.*
 1620. I won my *wager* (wager being made, ate) and Mirak lost it. *Ōts dātik kusth iāron Mirak periā.*
 1621. My *waist* is very small. *Iāst sānawotan būlugh lamar assā.*
 1622. My *waist* band is left behind in my house. *Iās shupṛ iā pamu nachess.*
 1623. This cloth is not suited for a waistcoat. *Inā basnāgor kaltachā kusth dugā lesst na ass.*
 1624. Wait here until you see with your own eyes that I am returning. *Aniō oī yost achē warē waran wīk ki Sāhib pilingdī ann.*
 1625. I shall walk, not ride tomorrow. *Dalkiā Ōts kūir warē ennam, ušhp psir na ennam.*
 1626. The soldier is not walking up and down. *Spāhī n'palengā.*
 1627. The wall of my garden fell down last night. *Dus rador iāst nizhāo tā chā urriiss.*
 1628. There are no *walnuts* on my large walnut tree this year. *Iāst āl iamru kāno inā sē iamru mana na zass. (?)*
 1629. Do you want a horse for tomorrow's march? *Tū dalkiē p'putt ēsth dugā ušhp raganjā?*

* Apparently the idioms in this and the next sentence are Chitrālī.

1630. In what *war* did Basti die? *Bastī gijj pitshun tã mṛã?*
1631. He was caught a *prisoner in war* (enemy caught him). *Pitshun damiã.*
1632. This is a very *warm* place. *Anõ bilugh tapi bhīm assã.*
1633. This fire makes great *warmth*. *Inã angã bilugh tapi kunn.*
1634. Karuk has a *wart* on the thumb of his right hand. *Karuk pachũtr dusht tã jasht angur kachai biss.*
1635. Last year there *was* no snow, so there *was* no grass. *Põ sã zīm n'aisi yūs di n'aisi.*
1636. *Wash* my clothes for me. *Iã dugã basnã áo tã ninjõ.*
1637. The *wasp* stung my hand. *Ushpik iã dusht atamshãsh.*
1638. *Watch* over (do sentry duty at) my tent to-night. *Rador iãst jilamã tã palã kṛõ.*
1639. How many *watchmen* shall I put near your camping ground to-night? *Tã jilamã jagã torẽ starak rador chã palã kṛolam?*
1640. Mirak and Chãnlũ will divide the *watches* of the night between them. *Mirak je Chãnlũ wõr tẽtĩ palã kullã.*
1641. This *water* is not good for drinking. *Inã áo pisth dugã less n'ess.*
1642. Make this *water* hot for making tea. *Chai kusth dugã inã áo tipãõ.*
1643. The *water* of this *water-cut* is muddy and not fit to drink. *Inã yũ áo zul biss; pisth less na ass.*
1644. Sir! your servant says "I have warmed the *water*." *Sãlib! tost shodr gijjĩ kutt "iã áo tipess."*
1645. The *water* is very dirty. There is no fire: how can I warm any *water*. *Ãõ bilugh alũrĩ ess. Angã n'ess: kaikotĩ áo tipãm.*
1646. How many *water mills* are in your valley? *Tũ b'gul chuk apshẽ ashĩ?*
1647. Which *way* has the enemy fled? This *way* or that *way*? *Pachan warĩ korãr mugistai? Anĩ põr mugistai, akĩ põr mugistai?*
1648. Shall we go this *way* or that *way* to-morrow? *Dalkiã anĩ põr ěmã akĩ põr ěmã?*

1649. *We are all very poor.* Emā *sundī kā no-wā azzamish.*
1650. The coolies of this village are *so weak* they can't carry the loads. Inām *bagrām barwai biluk* daḍar *ašt, bōr ngā n'band.*
1651. Do the Bashgalis wear red shirts? Katā *manchi zīrā digrī* amjind?
1652. How many *weavers* are there in your valley? Tā *gol tã chuk* pach kar *ašt*?
1653. Weed the grass out of my vegetables. Shioḱ *p'mij yūs biss, narē.*
1654. What is that old woman *weeping* for? Ikā *purdik kai dugā* zhun *duzdi* zhundi?
1655. The bābū is *weighing* the flour. I saw him *weigh* it yesterday. Bābū *brē turann: dus dī wariām* turnaji.
1656. They don't use stones for *weighing*. Amnī *tursth dugā wōtt n'utend.*
1657. There is not one *well* in my country. Iāst *gul tã ēdī āo-duk nā ai.*
1658. You have done your work very well. Tū *yost kudām bilugh* lesst *kristai.*
1659. Are you all well? Shā *sundī aduniyē azzirā?*
1660. Yesterday I went to Drōsh, thou wentest to Drushp. Dus *ōts Dryos gāsam, tu Drushp* gosāosh.
1661. The day before yesterday he went to Ashreth. Nottre *izē Ashrett gūs.*
1662. The enemy fled to the west. Pachanwarī *sū pū ettann pōr* mugistai.
1663. A very cold wind is blowing from the direction of the west (setting sun). Sū *pū esth pōr stē bilugh* shal *damu ushtinn.*
1664. The ground is very *wet*: the sepoys can't encamp there. Bhīm *bilugh zhil ass: spahī akiē* jilamā *uten na band.*
1665. What did the spy tell you? Shū *ngal tū tã kā varī karosh?*
1666. What sort of a horse is that? Ikā *ushp kā'st ushpā azzā?*
1667. What for are you angry with me? Tū *kaikotē iā tã kapā bissish?*

1668. The grain of the *wheat* is very small this year. This year there is much fruit. *Inā sē inī gum pul parmenstuk ass. Starak p'sē kashwach bilugh ess.*
1669. Up till *when* did you look out for me yesterday? *Tū dus kuī wīk iāst dugā dsh karsam?*
1670. *When* did Widing come yesterday? *Dūs Widing kāstē tã oz?*
1671. *When* you see me on the hill top, then go you to your own home. *Kuī badō shai dts warimbā akī tū yost pamu ī.*
1672. *Whence* comest thou? *Tū kōr stē atsanji?*
1673. *Where* is Mirak? *Mirak kōr ass?*
1674. *Whereabouts* is your home? *Tū amu kett azzī?*
1675. *Which* man is talking? *Kāchi manchi warī walann?*
1676. *Which* is your stick? *Kett tū mārōi assī?*
1677. *Which way* did Morī travel? *Morī kurār gūs?*
1678. The *Badakhshāni whips* are excellent. *Badakhshān'st ushp-bradzi bilugh lesst bund.*
1679. A *whirlwind* threw down my tent. *Yazh duma ozs iāst jilamā piltēā.*
1680. Don't speak so loud. *Whisper* to me. *Al vrī na kshī. Iā p'kōr vrī kshī.*
1681. The *white* cow is lame to-day. *Starak kazhīrī gāo kutann.*
1682. *Who* says "Gumāra is a thief"? *Kāchi gijji kunn "Gumāra shār ass"?*
1683. *Whose* horse is that? *Ikā kust ushp assī?*
1684. *Why* are you frightened? *Tū kai dugā widharanj?*
1685. *Why* did your father go to Kābul? *Tōtt kaikotē Kābul gosī?*
1686. Is the road *wide* or narrow? *Putt wishtrī assā arin assā?*
1687. He has put on very *wide* trousers. *Askā manchi biluk wishtr taman amjiss.*
1688. Is that woman a *widow*? *Ikā jugūr pulatan assā?*
1689. That is a *wild* sort of horse (a thing of the woods). *Ikā ushp bilugh bzul (p'pshu) lattrī ass.*
1690. There are no *willows* near Brōz. *Bruts torē ē dī ramo kāno na usht.*

1691. My wife died yesterday *Dus radōr iā ishtri nrī.*
evening.
1692. You are a very wilful fellow. *Tū bilugh to chitt tā mōch ashī.*
1693. If you are willing, I shall *Tū kshul ashī ōts ē mōs shodr*
take you into my service for *kulom.*
a month.
1694. They are making a window for *Iāst amu dugā duak-dū tyor kund.*
my house.
1695. Wine is not good for the *Katō manchī dugā tin lesst n' butt :*
Kāfirs : I fear they will get *ōts wiðharnam charrā buttā.*
idiotic.
1696. Get me the feathers of that *Askē marangatsē pachūtr ur̄ ān-*
bird's right wing. *drēparu iā dugā gats.*
1697. The men are winnowing the *Manchī shālī babiā azhind, damu*
rice, as there is a bit of a *achok ann.*
breeze.
1698. In winter the water of this *Zawōr inā b'gul āo kuī kuī shē tinn.*
stream is sometimes frozen.
1699. Wipe my gun with a cloth. *Iāst tapkiē puch mish skā.*
1700. If you had been wise, you *Tū kshul bistā tū na pagī kach-*
would not have eaten un- *wach dus na yulozish.*
ripe grapes yesterday.
1701. What is your wish in this *Inā kudām p'mish tū chitt (bidi)*
affair ? *kā'st azz ?*
1702. With me who will go across *Iā mēsh āo tā pār kett ann ? Emā*
the river ? We will go with *āotrmir mēsh ēmā.*
inflated skins.
1703. The soldier cut my leg off *Spāhī iāsī kūr tarwāz-ēm peṭiss.*
with a sword.
1704. I can't go without you, nor *Tū n'ai ōts ē n'banam, ōts āotrmir*
without an inflated skin. *mēsh ennam gyān n'ennam.*
1705. There is no witness that Karak *Kā shosh n'ai Karak sharr (gash)*
took the goats. *baroktī.*
1706. The wolf took off my goat last *Dus radōr shall oss iāst gash brā.*
night.
1707. That woman is lame. *Ikī jugūr kuttātt.*
1708. The old woman is tired, and *Ikī purdik gatrā biss; pē botten*
can't walk on. *na bann.*

1709. My daughter is a girl (little woman) of ten years. *Iāst jū osh̄t sē bist juk assā.*
1710. Bring wood for making a fire. *Dāo gats angā kush̄t dugā.*
1711. That wood (orchard, or garden) is very pretty. *Ikā nizhā biliuk shingiera assā.*
1712. That wood (forest, jungle) is very thick with trees. *Ikē bannē tã bilugh̄ kīno asht.*
1713. Is our camping ground wooded (shady) or devoid (of trees) ? *Emā jūlamā uchasth̄ jaga tã kāno-wā azzā giyān azzā ?*
1714. Fetch wood, let's make a fire. See! two men have just brought wood. *Angā koṛ dāo giuts. Ōsh̄ ksh̄! dā saī dāo awārā.*
1715. The wool of the Badakhshāni sheep is very good for chogas (cloaks). *Badakshēn bakhta muzharla waruk shugā kush̄t dugā lest bunn.*
1716. Wonderful! how did you escape? (become alert). *Uterestā! Tā kaikotī shuā bāsh̄?*
1717. It is wonderful: so many earthquakes in one day. *Derbūn varī ess: ē wōs tã egiak indriṣh̄ ptā.*
1718. Say one word at a time. *Ēo nurgī varī ksh̄.*
1719. Your work is very hard. *Tū kudūm bilugh̄ zur ess.*
1720. The working men of our house are all ill. *Iāst pamu kudūm-kul manchī sundī bradsowā asht.*
1721. In the whole world there is not a thief equal to Mirak. *In dunyā tã Mirak purstha shtār n'ai.*
1722. The worms have eaten the root of my fruit trees. *Gū iāst kachwach kīno karrū iāriss.*
1723. The spy says the Mastuj valley is worthless: nothing grows there. *Shū-ngal manchī gijji kutt Mastij gol digar ess: akī kā paidā na butt.*
1724. How were you wounded, by a bullet or sword ? *Tū kā prēr bissish̄, turwoch prōr bissizhā, tapkiē pōndrik prōr bissishā ?*
1725. I have brought a cloth to wrap around your arm. *Ots tū dūst p'tsir pugusth̄ dugā sharr awārā.*
1726. The sepoys are wrestling: they are not fighting. *Spāhī alek alokand; kalā na kund.*

1727. That old man's forehead is *Askā purdikē miok bilugh shakshiss.*
very wrinkled.
1728. I fell yesterday, and my wrist *Dus piltissam, iāst dusht sachi*
is damaged. *witrpiss.*
1729. Call a mnshī to write a letter *Munshī walō iā dugā parkī strasth*
for me, as I can't write a *dugā ; ōts yō zarē parhī strān*
letter myself. *na banam.*
1730. This work is *wrong.* *Inā kudūm digar ess.*
1731. This is the *wrong* side of the *Inā basnā shu atēr assā ; ikūā barē*
cloth ; that is the right side *assā.*
(or outer side).

Y

1732. The *yāh* carries an enormous *Zūgh gāo biluk allangā bōr ngann.*
load.
1733. What are you *yawning* for? *Tū kai dugā uzzamanj ? Tū dus*
Did you not sleep last *rador n'pshusiā ?*
night?
1734. I shall return after six years. *Shu sē ptibar pilingiti ēllom.*
1735. Fetch me that *yellow* flower. *Ikūā zarin pish iā dugā gats.*
1736. Are you well? Yes, I am *Tū aduniyē ashā ? Ō aduniyē assum.*
well.
1737. Yesterday we went to Utsum *Dus emā Utsam gūssamish ; shā*
and you went to Shishi. *Shishi gussēr.*
1738. The day before yesterday they *Attri amnā Kiār gyē.*
went to Kiār.
1739. Mirak has not yet come. *Mirak shitarak wik na ozz.*
1740. I shall make you all contented. *O shā sundī kuzhāl kulom.*
1741. Is your cow *young*? *Tōst gāo lillik assā ?*
1742. My cow is *younger* than yours. *Iā gāo tū gāo tā lillik assā.*
1743. Your father is a very brave *Shā'st tōtt bilugh kshul manchī ess.*
man.
1744. Your (thy) gun is bad. *Tū-sē tapik digar ess.*

APPENDIX I.

The following is a list of some important works which help to throw light on the languages of Kāfiristān. None of these, except the third, written partly under my supervision, were available for reference in Chitrāl, where I prepared the sentences, etc., now published.

ABDUL HARĪN KHĀN, (KHĀN SĀHĪB), NATIVE POLITICAL ASSISTANT, CHITRĀL.—*Manuscript papers on the Wai-ulā dialect, spoken in Waigal, 1900*, kindly lent for inspection by Dr. Grierson.

Of these words, 70 per cent. have a considerable similarity to the corresponding words in my collection, and a large number agree with the Waigali of Sir H. Lumsden.

The infinitives end in *sta*, and the terminations of some tenses and persons of the verbs, and many numerals, including *puch-vishi* (5 × 20) one hundred, agree with the *Bashgali* of my collection.

ABOULFEDA, *Géographie d'.*—*Traduite par M. Reinaud: Paris, 1868.*—*Saghānyān* se prononce en Persan *Djaghānyān*. C'est un grand district où l'eau et les arbres abondent. Le nom d'origine en est *Saghāni*. Le *Saghānyān* est un groupe de localités situées au-delà de l'Oxus.

AZĪMULLAH, NAIK, 27th Punjab Infantry.—*A collection of Bashgali-Persian sentences in manuscript in the office of the Brigade Major, Chitrāl, 1897-98.*—The grammar and words agree with my collection.

BABER, *Mémoires de.*—*Traduites par A. Pavet de Courteille.*—Le beuluk de *Djagān-serai** est situé toute à l'entrée de Kāfiristān. (This was written about 1503 or 1504 A.D.)

BELLEW, DR. H. W.—*Ethnology of Afghanistan. Congress of Orientalists, September, 1891.*—A paper of great interest on the Greek influence on the tribes of *Afghānistān*, the *Hindū Kush*, and those about the Upper Oxus, *Badakhshān*, etc.

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: Calcutta, 1880.*—The *Bashgali* vocabulary (about 350 words) agrees very fairly with the words collected by me. His infinitives are not uniform as to termination, but sometimes end, as in the *Chitrālī*, in *k*, and in various other ways. His 1,000 is *hazār*.

BIRD, J.—See LEECH, R.

* Which the Emperor Bābar took from the Kāfirs. On that occasion the Kāfirs of Pich came to their assistance.

BURNES, LIEUT.-COLONEL SIR A.—

(1) *Cabool, a personal narrative, 1842.*

(2) *On the Siāh-pōsh * Kāfirs. Journal Asiatic Society, Bengal. 1838.*

(3) *On the Siāh-pōsh Kāfirs. Pro. Bombay Geo. Society, 1838.*

He gives a vocabulary of 105 words and 16 numerals, (of which *chal* is 80, and *hazār* 1,000), and 14 short sentences, (obtained from a resident of Waigul), all of which is practically included in Sir H. Lumsden's Waiguli collection.

There is a good deal of difference between his collection of words and mine. His grammar, as shown in the sentences, differs from mine. He says some of the soft labials cannot be pronounced by an European. He gives 24 Pashai words and 8 Pashai sentences, and remarks that the Pashai language is spoken in 8 villages and is very similar to the Kāfir. There is not much similarity between these Pashai words and the words and sentences of my Bashgali collection.

CAMPBELL, J.—*Lost among the Afghans, 1865.*—The writer states he lived some time in Kāfiristān, but gives no remarks on the language.

CAPUS, G.—*Vocabulaires de langues pré-pamiriennes. Bulletins de la Société d'anthropologie de Paris, 1889, p. 203, etc.*—At Chitral a vocabulary of 139 Siāh-pōsh Kāfir words, 30 numerals and 9 short sentences was prepared. These were evidently obtained from the language spoken at Loudhé (Luttdeh?) in the Bashgal valley, and agree generally with my collection. According to Capus, 1,000 is *ew sarr, ewzarrba*.

He gives a second collection of 114 words and 8 short sentences taken down at Meshed from a slave of Tzoum. Some of these correspond fairly with my collection: others differ. About half agree with the Waiguli of Sir H. Lumsden. In this collection *chal* is 40; *sadd*, 100; *hazār*, 1,000; and *gunēi*, wife.

CAPUS, G.—*Le Kafiristan et les Kafir Siāhpouches. Revue Scientifique, Revue Rose. Vol. 43 of 1889 (Paris), pages 1 to 8; 237 to 291; Vol. 44, pages 424 to 432.*—The Greeks did not penetrate into Kāfiristān. He gives a map of Kāfiristān from information by Biddulph and Tanner.

He notes the days of the week are *Agar*, day of rest, and the remainder

* I heard this word more often pronounced *pōsh* than *pūsh*.

ēbi; dībi; trebi; chtvobi; pouchbi; chou (1st, 2nd, 3rd, 4th, 5th, 6th ?). He records a Kāfir prayer : “*I amatch guich, bilim guicha, haloche patchemichi,*” (of which there is no translation), and a few religious terms of priests, deities, etc.

Cyrus conquered a tribe named *Capicha*, red, on the borders of Ghorband and Panjir. This is perhaps the people who made the wine known as Capichi or Capisa, renowned about 400 B.C.

CAPUS, G.—*Quatrième Congrès International des Sciences Géographiques, Paris, 1889. Le Kafiristane et les Kafir Siahpouches.*—This gives a long account of the country, habits, customs, deities, etc.

Tomaschek's words are quoted “*c'est une langue pracrite pure, qui s'est débarrassée des nombreuses inflexions du Sanscrit, et les remplace par une agglutination d'éléments propres. Toutes les langues du Pamir et de l'Hindu Kouch ont de commun la façon de compter par multiples de vingt, de sorte que 70 se dit $3 \times 20 + 10$, et 400 devient 20×20 . Il faut y voir l'indice d'une base commune non aryenne.*”

CAPUS, G.—*Bulletins de la Société d'anthropologie de Paris, 1890. Vol. 1, p. 250—272.—Kāfirs Siahpouches.*—The article repeats some of the information given in previous articles above referred to. The Kāfir music noted by him “*est du rythme trois quatre avec un mouvement de valse, et diffère complètement de la mélodie sarte en se rapprochant de la kirghize.*” In the discussion following the lecture it is said “*Si les Kāfirs ont réellement une numération vigesimale, leur langue serait la seule langue indo-européenne ayant une numération semblable.*”

CENTRAL ASIA, *being a review of several books.*—*Quarterly Review, 1873.*—All the scanty vocabularies professing to represent the languages of the Kāfirs, Kohistānis, Pashais and other pre-Afghān tribes of that mountain country shew a good deal in common with a good deal of divergence. * * * * * Hear again the accurate Elphinstone, “*There are several languages (dialects ?) among the Kāfirs, but they have all many words in common, and all have a near connection with the Shanskrit. They have all one peculiarity, which is that they count by scores instead of by hundreds, and that their thousand, (which they call by the Persian or Pushtu name), consists of 400 or 20 score.*” It is suggested that the Ashpins of Kāfiristān may be the Aspasi, and the Ashkins the Assaceni of Alexander's historians.

CHURCH MISSIONARY INTELLIGENCER, *see* FAZL HAQQ.

CUNNINGHAM, SIR A.—*Ladākh, Physical, with notices of surrounding countries, 1854.*—Contains tables of comparison of various Alpine (Himalayan) dialects.

COURT, M. A. (Ancien élève de l'école Militaire de Saint Cyr, and in the army of the Maharajah of Lahore).—*Alexander's exploits on the Western Banks of the Indus. Translated from the French for Journal Asiatic Society, Bengal, 1840.*—His local information is based on the reports of men obtained at Peshāwūr to spy out the country secretly.

He thinks the Mount Mahram, en route from Ashnagar to Bunēr, and 12 koss from Ashnagar, may be Mount Meros of Arrian, and Nyssa, the present Achtnaggar, though there are probabilities against it.

It is said one Kirkat, a Kāfir, once ruled the country near Dir, from which the Kāfirs were ejected by Mahomedans.

It was reported to him that "a city called Massanger, known also by the name of Maskhinē, exists on the Southern Frontier of Kāfiristān close to Baba Kara, 12 koss from Bajaor, and 4 koss from Mount Mahrām. The tribe called Assaceni exists in that country."

DOWNES, E. (C.M.S., Peshāwūr).—*Kāfiristān, an account of the country, Lahore, 1873.*—Contains a collection of 170 words prepared from vocabularies by various persons. The dialect is not stated. The words differ considerably from my collection.

DOWNES, E., and JOHNSON, E. C.—*On the Siāh-pōsh Kāfirs, Church Missionary Intelligencer, Volume X, 1874.*—A summary of remarks on Kāfiristān. The above contains hardly any words in any Kāfir dialect.

ELIOT, SIR H. M.—*History of India as told by its own historians, 1871, Volume III, page 389, "Malfūzāt-i-Timūrī."*—Shows the invasion of the country of the Kators and Siāh-poshes from Paryān; mentions one village named Shokal and another Jorkal. Their ruler is Adalshu or Udashu. Their language is distinct from Turki, Persian, Hindi, or Kashmiri. On reaching Khāwak, Timūr repaired an old fort.

Timūr* ordered an engraver in stone to cut an inscription somewhere on those defiles "to the effect that I had reached this country by such and such a route in the auspicious month of Ramazān A. H. 800" = May 1398.

In Volume II, Appendix, page 407, he thinks the body of troops known as Kators, organised by the Ghaznvide Sovereigns, the Kators of Kāfiristān, and the Kators of Kumāon may be connected.

* In Colonel Tanner's lecture on the Chnganis, (R.G.S., London), it is observed that it is quite impossible to make out the geography of Timur's routes in Kāfiristān.

He mentions the Yuetchi (Tartar) invasion over the Hindū Kush into Afghanistan and Peshāwur. Chinese writers say that about 160 B.C. the Yuetchi, (driven out by the Hioung-now), established themselves in Transoxiana.

Shortly after, the Yuetchi chief, Khieou-tsieou-hy, proclaimed himself king of all the countries between the Oxus, Hindū Kush and Little Thibet. Subsequently the Yuetchi Monarch Ki-to-lo descended south of the Hindū Kush to invade India about 200 A.D.

Here we seem to have the origin of the name Kator, * * * * on the very site of the modern Kāfiristān or land of the Siāh-poshes.

ELPHINSTONE, HON. M.—*Account of the Kingdom of Caubul and its dependencies, 1839. Appendix C.*—The Caufirs count by scores, not by hundreds. Their thousand, (which they call by the Persian and Pushtu name), consists of 400 or 20 score. This derivation of their language seems fatal to the descent of the Caufirs from the Greeks.*

FAZL HAQQ and NORULLA.—*Afghān Missionaries in Kāfiristān. Church Missionary Intelligencer, December 1878, p. 724; being a reprint of an article published in 1865.*

This gives a sample of a popular Kāfir song. A man in the village of Shinu has sold his son to Mahomedans. When the boy has grown up, he kills 14 Mahomedans, escapes to his home, and the mother in proud delight sings the following song:—

Parolē bēlē batō warmē lawē
Badal lowē bēlē amī batō lou sousawe.
Urā pras sagor aman batō warmē lawē
Awār paras dandako partus tatakotawe.
Pa sheristan gangare sutā.

“Well done, my lad! Well hast thou fought!
 My old blood was dying up for grief for thee,
 When thy father sold my high-spirited boy.
 And thou hast killed fourteen men and come home again,
 With the bells tinkling on thy feet.”

This apparently is the language spoken at Shaiderlam or Shino Begura, Nikera, etc. It is not stated what is the dialect. It does not tally with my collection.

* Mullāh Najib made a vocabulary of Kāfir words which was said to have been translated by Irvine. I have failed to trace this. Some writers have asserted that the Mullāh never penetrated beyond the Nimcha country.

GARDNER, ALEXANDER, COLONEL.—*Memoirs of. London, 1898.*—States the Therbah tribe, who live ten days' march west of Kāfiristān, intermarry with the Kāfirs Siāh-pōsh. Colonel Gardner, about 1826 A.D., visited the Khilti (Kti ?) race of Kāfirs, (outer range and northern crest of Hindū Kush), and got as far as the Ghour-i-pir Nimohu. There were shown to him "two marble inscriptions with Arabic characters engraved on them, said to have been presented by two kings who reigned at Delhi, viz., Mahomed Ghorī, and Shāhbudin Ghorī. There was likewise a large slab of green marble, also with an inscription, said to have been presented by Timūr in person, when he attempted to invade Kāfiristān, but got no further than this point. This memorial was erected in 1398."

* * * * *

According to the Pir, Scythia was the original cradle of the Kāfir race, and they claim one of the kings of the dynasty of Cyrus as their founder.

The whole of Badakhshān formerly was held by the Kāfirs.

In 1193, when the Mahomedan Government of India was founded, Kāfiristān was broken up, and Badakhshān was the name given to that part from which the Kāfirs were expelled.

Colonel Gardner again visited Kāfiristān about 1829 A.D., but, unfortunately, the copious notes and diary which he made have been lost. He was informed that, about 1770 A.D., two Europeans (R.C. Missionaries) had resided and died in Kāfiristān.

GHEYN, VAN DEN.—*Le Yidghah et le Yagnobi. Bruxelles, 1883.*—La méthode de numération vigesimale n'est pas d'origine aryenne. Empruntée aux populations autochtones des Khaças (les Haspioi d'Herodote et les Kasioi de Ptolémée) et encore en usage chez les Khajūnas ou Boorishkis des Cantons de Yassin, Hunza, et Nagir, elle a fait invasion dans un certain nombre de dialectes eraniens de l'Hindou Kusch.

GOES, BENTODE.—*Purchas S.; his Pilgrimes, Part III, 1625.*—Although nothing regarding the language is recorded, it states that Benedictus Goes "equipped with a table of moveable feasts till the year A.D. 1610 left Lahore in Lent 1603." When in the neighbourhood of Peshāwur he was informed that "thirtie days off was a Citie named Capherstam (Kāfiristān) into which the Saracens are not permitted entrance, and, if they enter, are put to death. But merchants are admitted their Citie, yet not their Temples. Hee said the inhabitants of that region goe to Church all of them in black * * * Herby Goes supposed that

they were Christians," an idea which Marco Polo also seems to have entertained.

GRIERSON, G. A. (Ph.D., C.I.E., I.C.S.).—*Linguistic Survey, Government of India, Calcutta, 1899. The Kāfir Languages, outlines of Bashgali, Kalāsha, and Wasī-Veri or language of Veron. (Advanced proofs.)*—The Siah Pūsh Kāfirs, N. and N.W. of Kāfiristān, all speak varieties of one language, of which the Bashgali may be taken as a type.

Some of the Kāfir dialects, (those specified by Sir G. Robertson.) show sporadic instances of agreement with the Iranian languages, but the general phonetic structure of most of them is Indian. Their grammatical structure, however, varies from any Indian language. Seven pages are given to the Bashgali dialect and nine pages to the Wasī-Veri or language of Veron, (which is now written for the first time,) and ten pages to words and sentences in five languages including Bashgali and Wasī-Veri.

GRIERSON, G. A. (Ph.D., C.I.E., I.C.S.).—*Linguistic Survey, Government of India, 1900. Pashai, Laghmāni or Dēhgāni. (Advanced proofs.)*—The Pashai dialect is closely connected with Gewar-bati and Kalāsha, and has interesting points of relationship with Bashgali and Wasī-Veri.

The infinitive of the verb, as in Khowār, ends in *k*.

The specimen translation of the story of the Prodigal Son seems to me to have far greater affinity to Khowār than to Bashgali Kāfir.

About 23 per cent. of the words are identical with, and 17 per cent. somewhat similar to, the Waiguli of Lumsden and Burnes, and about 60 per cent. seem quite different.

GRIFFITH, W.—*Journal of travel. London, 1847, Vol. I, p. 458.*—Contains a short account of the Kāfirs from personal interviews near Katoor, (a short way N.W. of Chigar-serai), with Kāfirs from Arunsha, etc., and gives a vocabulary of 64 words. The dialect is not stated. The author says, "the mixture of Hindūstāni names is very curious indeed, particularly those names of things which, from being indigenous, one would suppose would have indigenous names." Some of his words are Chitrāli, others Persian; about one-third of his words agree with mine.

DE GUIGNES.—*Histoire Générale des Huns, des Turcs, etc. 1758.*—Tamerlan fit graver sur les marbres l'histoire de son expédition avec l'époque de l'Hégire et celle dont se servent ces Barbares.

HOLDICH, COLONEL, T. H., C.B., C.I.E., Royal Engineers.—*Geographical Society Journal, Vol. VII, 1896. "Origin of the Kāfirs of the Hind Kush."*—Major Deane, C.S.I., has lately discovered some strange inscriptions

on stone slabs in the Indus valley, east of Swât, which have been examined by a Congress of Orientalists who can only pronounce that they are in an unknown tongue. Possibly they may be of a vast age, for the opinion is pronounced that they recall a Greek alphabet of Archaic type, and it is a possibility that the characters inscribed may prove to be the forgotten form of the Nysscean dialect.

In a verse of a Kâfir war hymn quoted in the article, (one of a classical and Bacchic type), the references show that the Kâfirs owned part at least of Badakhshân, and revered the hill Meros, the mountain of Bacchus near Nyssa.

Kâfiristân has only been partly explored. Who can say what may be discovered in future explorations? The Kâfirs may perhaps in the future be proved to be "the modern representatives of that very ancient Western race, the Nyssceans, so ancient that the historians of Alexander refer to their origin as mythical."

HUGHES, REV. T. P., and SYED SHÂH, Munshi.—*Account of a visit of the latter to Kâfiristân. Church Missionary Intelligencer, July 1883.*—"To-day was the Kâfir Sabbath or Sunday, Aggar. No work is done on this day by men or women." The few Kâfir words which are given, all correspond with those in my collection.

JUKES, WORTHINGTON, REVD. (late of C.M.S.)—*A manuscript vocabulary (about 30 pages) of Kâfir words and sentences, names of men, women, villages, rivers, etc., taken a few years ago, from a Kâfir who had left his country, for Laghmân, six years previously.*—This collection agrees very fairly with mine, though some of the grammatical renderings differ.

In this collection Kâfiristân is rendered by *Katon gûl* (*gol, gul?*) "the Kator valley" (?).

KLAPROTH.—*Tableaux Historiques de l'Asie, 1876, p. 132, etc.*—The language of the Petits Yue-tchi was identical with that of the Khiangs or Thibetans. The ancients knew them as the Indo-Scythians. Their capital was Kian-chy-ting, and their chief abode, south of the Oxus, known as Koei and Gooi.

LASSEN, C.—*Indische Alterthumskunde, 1867.*—Has very interesting chapters on the history of the countries near the sources of the Upper Oxus.

LEECH, R., LIETT, R.E.—*Journal Asiatic Society, Bengal, August 1838, and Transactions, Bombay Geographical Society, Vol. I.*—This contains a vocabulary of Pashai words—168 words, 20 numerals, 9 short sentences—

spoken by the inhabitants of Mandal, Chitela, Parena, Kūndi, Seva, Kulmān. About one-sixth agree somewhat with my collection of Bashgali, and about one-third are common to Urdū or Persian, as, *ghoda*, *ghodā*, horse, mare; *gāl*, abuse; *dāru*, powder; *gom*, wheat.

The numerals 1 to 20 are in many cases almost identical with Persian or Urdū; and one-eighth of the words agree with Lumsden's Waiguli.

Mr. J. Bird observes (Bo. Geo. Soc., Vol. I, p. 403) the Pashai language is of special interest in connection with the Pasiani, who, with the Asii and others, overturned the Greek Kingdom of Bactria 125 B.C. He thinks the languages of Kāfiristān, Pashai, Chitrāl have a common origin in a Sanscrit or Persian language, probably the Zend.

LEITNER, DR. G. W.—*Languages and Races of Dārdistān, 1877.*—Treats of the Kalāsha * language, not of the dialects spoken by people in Kāfiristān proper.

LEITNER, DR. G. W.—*Lecture on the Bashgalis and their language. —Journal United Service Institute (Simla), 1880.*—This treats of the Kalāsha dialect, i.e., the language spoken by the Kāfirs who reside, not in the Bashgal valley of Kāfiristān, but in Chitrāl territory and are subjects of the ruler of Chitrāl. It has a fairly close resemblance to the Chitrālī dialect or Kho-wār, including the infinitive of the verb which, (as in Kho-wār,) ends in *k*.

LEITNER, DR. G. W.—*Dārdistān in 1866, 1886, and 1893.*—At p. 33 is a Bashgali prayer in the Kalāsha dialect. It is largely Chitrālī and Urdū. Dr. Leitner says, (in regard to the word Kator), Bāba Āyub, a Khorassānī adventurer, established the Chitrāl dynasty and took the name Kator, whence the dynasty is called Katori. Kator has been said by some to be Kitolo, the king of the great Yuetchi, about 420 A.D., who conquered Balkh.

LEITNER, DR. G. W.—*Kāfiristān and the Khalifa Question, 1895.*—Considers the Kāfirs must be ancient Greeks.

Recently the Afghāns have destroyed over 150 temples with innumerable ancestral carvings showing Greek traditions.

LEITNER, DR. G. W.—*Journal Society of Arts, 1897.*—There is much yet to learn about Kāfiristān. Alexander the Great advancing against Nyssa,

* Sir H. Rawlinson (Journal R. G. S. XLII of 1872) says the Sanscrit Kalika, "dark-coloured," (from which possibly the word Kalāsha arises), may be the origin of the term *Sizāh pōzh* (wearing black) and possibly may be the Calcias of Goes.

the heart of Greek Kāfiristān, discovered its inhabitants to be descendants of very ancient Greeks. The Kāfirs are essentially pagan of the classical type, and more resemble Europeans than any Asiatic race.

LUDWIG, GEORGE VON — *Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, Vakhān, etc. R.G.S., 1866.*—This work has been described by some noted geographers as untrustworthy.

He gives certain Kāfir words, e.g.—

<i>Imra amu,</i>	God's house, Temple.
<i>busibo,</i>	bustard.
<i>gabsu,</i>	copper.
<i>danep,</i>	goat's wool cloth.
<i>marilpan,</i>	golden.
<i>yashī,</i>	jasper.
<i>omimir,</i>	spring fog.
<i>Imra bolli ! Gish bolli,</i>	exclamations.

He mentions a dialect known as Gobi.

He says he saw a stone pillar with an inscription on it in the valley of Luimka near Mustopan, (village of the Chashur Gobis). It is not stated what were the characters. Possibly this was not in Kāfiristān.

LUMSDEN, SIR H. B.—*Mission to Candahar, 1860.*—This gives a list of about 1,500 or 1,600 words and 19 short sentences in the dialects of Traiegunma * and Waigul. A great many differ from the Bashgali of my collection. The infinitive of the verb in his collection ends generally in *n*, but sometimes in *m*, *k*, *i* or *h*. This termination being rejected, a root is left which sometimes coincides with the root in my collection, such as that of,—“to catch,” “beat,” “do,” “drink.” He says it is evident many of his words have Sanskrit roots. The article contains no grammar.

McCRINDLE, J. W.—*Ancient India as described by Ptolemy. Calcutta, 1885.*—The Sakai were located east of the Sogdiani, under Mounts Askani-mia and Komodus, of which the ascent lies in 125°, 43°. Ptolemy describes them, (*vide* Ptolemy's map No. 7), as nomadic, dwelling in woods and caves. Their tribes were the Karatai and Komaroi, both along the Jaxartes; Komedai† residing in mountains; the Massagetai‡ along the range of the

* Traiegunma in his map is 16 miles north of Chigar Serai, and Waigul is 16 miles further north.

† Some say the Komedai whose valley was located in 130°, 39° were the ancestors of the Kāfirs. A critic in the *Times* says the Kāfirs may be identical with the Sibae of Strabo. See the article Sibae in Dictionary of Greek and Roman Geography by W. Smith, D.C.L., LL.D.

‡ Mæso Gothic *Maiza* and Yuetchi *Geta*.

Askatangas *; the Graynaio Skythai; Toornai; and Byltai near Mount Imaios, i.e., Baltistān or Little Thibet. The Sakai therefore appear to have been the mountaineers of Kāfiristān, Badakhshān, Shignān, Roshān, and Baltistān. Their boundaries were: west, the Sogdiani; north, Skythia, along the line parallel to the Jaxartes, so far as the limit of the country which lies in 130° E. and 49° N.; east by Skythia along the meridian lines prolonged from thence and through the adjacent range of mountains called Askatangas, as far as the station at Mount Imaios, whence traders start on their journey to Seres, and through Mount Imaios as it ascends to the north as far as the limit to the country, viz., 143° E., 35° N.; south by Imaios itself along the line adjoining the limits that have been stated.

Beyond the valleys at the foot of mountains Askanimia and Komedus and the village which they call Lithinon purgon "stone tower," (lying in 135°, 43°), lies the very long road by which traders pursue their journey towards Seres, Serica (?).

McCRINDLE, J. W.—*Invasion of India by Alexander the Great*. Westminster, 1896.—The districts through which Alexander passed are now called Kāfiristān, Chitrāl, Swāt, etc. "It is more difficult to trace in this than in any other of his campaigns the course of his movements, and to identify with certainty the various strongholds which he attacked * * * A glance at the labyrinth of mountains and valleys which occupy the whole space in question in the best modern maps will sufficiently show how utterly bewildering they must have been to the officers of Alexander, who neither used maps nor a compass, and were incapable of the simplest geographical observations." (Page 61.)

McNATR, W. W. (F.R.G.S.).—*Explorations in part of Eastern Afghānistān and Kāfiristān, 1883*.—This gives a vocabulary of about 108 Kāfir words, 28 numerals, and 7 short sentences. The numerals agree with mine, as do half the words, and most of the grammar of his sentences. Some of the words tally with those of Sir H. Lumsden and Sir A. Burnes (Waiguli). Many are different from any Kāfir collection which I have seen, or from Sir A. Burnes' Pashai collection. The monument ordered to be erected by Timūr was reported in 1883 to be in existence between the forts of Pushian† and Kurban.

MASSON, CHARLES.—*Narrative of various journeys in Belochistān, Afghānistān, etc., 1842*, see also in *Bombay Geographical Society's transactions*

* The central syllable is the Turkish word *Tagh*, mountain.

† If so, it is close to Khāwak and on the fringe of, if inside, Kāfiristān.

Vol. V.—It is not until 1399 A.D. that the Siāh-pōsh are recognised by name. He refers to the “Kāfir epocha” which Timur discovered (*vide* Timūr,) and the interest as to whether the Kāfirs still preserve it; and notes the fact that Timur’s Expedition was hardly a conquest, as he had to beat a hasty retreat. He alludes to Baber’s Expedition to Birain (probably Veron), and notes that from that time up to Elphinstone’s Account, 1839, nothing is heard of the Kāfirs, except the erroneous accounts, (1603), by Goes.

MOHUN LALL.—*Travels in Punjab, Afghānistān, etc., London, 1846.*—Contains a notice of the Siāh-pōsh Kāfirs, but very little as regards their language.

MOORCROFT (WILLIAM) and TREPECK (GEORGE).—*Travels in the Himalayan Provinces, etc., etc., Kābul-Kanduz, Bokhāra, 1841.*—The district of Gilgit is inhabited by Dardus, evidently the Dāradas of Sanskrit geography, and Daradce or Daradrce of Strabo. They are also no doubt the Kāfirs of the Mahomedans, although they have of late been nominally converted to Islām.

MULLĀH NAJIB.—In “*Kingdom of Cabul*” (Elphinstone) it is stated Mullāh Najib wrote a vocabulary (translated by Irvine) of the language at Kāmdēsh. I have failed to trace it in London.

NORRIS, E.—*Journal Asiatic Society, Bengal, 1862.*—This collection of about 90 words obtained from a Kāfir in Tehērān is considerably different from my vocabulary, but about one half agrees, in a measure, with the collection of Burnes and Lumsden. In his collection one hundred is *chal*, and one thousand, *hazār*. His infinitives end in *s*, as, *veeyaus*, to beat.

NORULLA, *see* FAZL HAQQ.

PAUTHIER, M. G.—*Le Livre de Marco Polo, dictated in 1298. Published, Paris, 1839.*—“Il est voirs que dix journées vers midi loings de Balacian, une province qui s’appelle Bacion, qui ont langue par eus et sont ydolastres et sont brunes genz; ils scevent moult d’enchantement et d’art diabolique. Ils sont malicieuse gent et sage de leur coustumes. Cette province est moult *chaude* (froide?). Leur viande est char et ris.” Pauthier, in a foot-note, argues that Bacion must have been Paschiai* in Kāfiristān, with its dialect known as Pachai (Bachai). He refers to a statement of the Emperor Baber regarding a small river “flowing from

* Masson thinks this cannot be the case.

the west, which traverses Pich,* a country of Kāfiristān. When I took Chigar Serāi the Kāfirs of Pich came to their aid, men who were great drinkers of wine; they fear neither God † nor man, and are heathenish in their customs." Pauthier says: "the Bācian of Marco Polo and Pich of Bāber are probably one and the same."

PRITCHARD, J. C.—*Researches into the Physical History of Mankind, 1844, Volume IV, Chapter XII, Section V. Of the Siāh Pōsh or Kāfirs of the Hindū Kush*.—Their language is nearly allied to the Sanscrit. The Iaghmāni or Dehgāni language is said to be a Kāfir dialect. The Siāh-pōsh, judging from their language, "belong to the Indian race, and the language which has long been a learned and dead language in Hindūstān is still preserved in a peculiar dialect among the mountaineers of the Hindū Caucasus."

There is strong evidence that the Sanscrit language, or a peculiar modification of it, was the idiom of the ancestors of the Kāfir race.

He gives a vocabulary of 23 words of the Siāh-pōsh, which very much resemble the Sanscrit. Twenty of the words are the same as those in my vocabulary of sentences.

This book quotes a communication by Ritter to the Berlin Geographical Society, May 1839, "Einige ethnographische Mittheilungen über die Siāh Pōsh von Alexander Burnes" printed in the "Monatsbericht über die Verhandlungen der Gesellschaft für Erdkunde."

In the latter paper are some remarks by Professor Bopp on specimens of the Siāh Pōsh language.

DE QUATREFAGES.—*Histoire générale de la race humaine, Paris, 1889.*—He classifies the Siāh-pōsh as—

Trunc,	blanc ou caucasique.	Famille,	Hindoue.
Branche,	Aryane.	Groupe,	Mamogi.
Rameau,	Indo-Européen.		

RAVERTY, CAPTAIN H. G.—*On the languages of the Siāh-pōsh Kāfirs.*—*Journal, Asiatic Society, Bengal, 1864, p. 267.*—Disagrees with Dr.

* Pich, is believed to be Kama in modern maps.

† Colonel Yule says the Pashais, though now Mahomedans are reckoned among the aboriginal tribes of the country, which the Afghāns are not.

Trumpp in various essentials. It is not stated which of the Siāh-pōsh dialects he employs. He thinks his collection of about 150 words, and those of Mr. Norris and Sir A. Burnes, tally, generally speaking. Raverty's collection of words and construction of sentences do not agree very well with mine. He gives a short list of words in the Pashai dialect, spoken in the country south-west of Kāfiristān. Nearly all these words are contained in Leech's collection of 1838: about one-third are similar to his (Raverty's) Siāh-pōsh words. About half his Siāh-pōsh words and about half his Pashai words agree with the Waiguli of Lumsden. He says the Pashais are the aborigines of the country.

RAVERTY, MAJOR H. G.—*Kāfiristān and the Kāfir Tribes. Calcutta Review, July 1896.*—Contains an excellent outline of the history of Kāfiristān, the Hinduān-i-Kator and the Siāh-pōsh tribes. The Kāfirs of Tibbat are also referred to.

ROBERTSON, SIR G. S., K.C.S.I.—*Kāfiristān and its People. London, 1895,* and *The Kāfirs of the Hindū Kush. London, 1896.*—The conclusion is arrived at that the dominant races of Kāfiristān, the Katirs Kām, and Wai, are descended from the old original population of East Afghānistān who refused to accept the Mahomedan faith about 950 A.D. Traditions are recorded that the Presuns are an aboriginal race; that the Kām were originally Sālārzaïs or Korosh; that the Kāfirs extended as far as Swāt, and that the Kalāsh extended to Gilgit. They have no admixture of Tartar blood.

The following is his list of tribes :—

	Katirs of Bashgal Valley, 12 villages.			
	Kti or Katwār,	2	do.	
1. Katirs	Kulam,	4	do.	
	Rāmgālis or Gabaraks, on borders of Afghānistān.	24	do.	
				Siāh-pōsh.
2. Mādugāl,		3	do.	
3. Kashtān or Kashtor,		1	do.	
4. Kām (Bashgāl and other valleys),		7	do.	
5. Istrat,		1	do.	

6. Presun or Viron ; a very ancient people, inhabiting 6 villages, speaking a language different from the Siāh-pōsh, a language which, according to the Kām opinion, "no one can ever learn." They differ from the Wai or Ashkun.
7. Wai ; in 10 villages ; their language differs from the Siāh-pōsh or Presun.
8. Ashkun ; in 2 villages ; their language is somewhat like the Wai.

Safād-pōsh.

"That the Kāfirs are made up of different races, appears certain : that they have no admixture of Tartar blood seems obvious ; that they came from the west, or at least the great majority of them, is their own fixed idea and is more than probable."

Describing the women's head dress and its appurtenances he says, "I have seen on the brass thimbles short English expressions such as 'For a good girl.' These were the only printed or written words I ever found in Kāfiristan."

ROBERTSON, SIR G. S.—*Manuscript vocabulary of words, outlines of grammar, and sentences, and idioms ; Kāfir into English, 1896-7.*—This is the most comprehensive collection which I have seen, and contains many valuable idioms. I understand that in all essential matters Sir G. Robertson's collection agrees with mine.

SĀDIK ISFAHĀNI.—*Geographical works of.*—No. II.—*Takwīm-al-Baldān.* London, 1832.—This, (written about 1635), mentions Katūr (or Siāh pōshān, the country of persons who wear black clothes), situated on the confines of Kābul.

SYUD SHĀH, Munshi, vide HUGHES, REVD.

TANNER, MAJOR.—*Kāfiristān and the Kāfir language.* Pro. R.G.S., Vol. I of 1879, p. 713.—The language of the Chuganīs is like that of the Kāfirs.

Mr. W. Jenkins, Assistant to Sir L. Cavagnari in Kābul, was, at the time of his death, employed in working up the language of Kāfiristān.

TANNER, COLONEL H. C.—*Notes on the Chuganīs and neighbouring tribes of Kāfiristān.* Pro. Royal Geographical Society, 1881, p. 279.—In the preparatory remarks on the above lecture, Dr. Cust stated that the purely philological portion of Colonel Tanner's notes was reserved to be dealt with by Dr. E. Trumpp (Professor of Munich), and would be published by the Royal Asiatic Society. Colonel Tanner gives a few

sentences "in the language of the Kāfirs as near as I have been able to pick it up." These exhibit 25 words, some of which are Urdū, others Sanskrit. The grammar does not tally with mine. It is not stated what dialect was employed.

By the kindness of Dr. Cust I have been able to inspect Colonel Tanner's collection of manuscript papers on the Dehgāno or Darah Nūri dialect of the Laghmān language and on the language of the Sañu Kāfirs.

The Darah Nūri collection consists of about fifteen foolscap pages of words and sentences. Many words are similar to the Persian; a few only, including the system of numeration, e.g., *painjwea* (5×20), are similar to those in my Bashgali collection. The grammar differs from mine, the infinitive ending in *k*.

The collection of specimens of the language spoken by the Sañu or Wām tribe of Lāl Kāfirs, (as taken down from a man of the Chugani tribe), comprises about 170 words and 70 short sentences, as spoken in "Sañu-glam, a town situated at the head of a valley that flows Northward from the Kund Mountains into Darah Pech. The Sañus are enemies of the neighbouring tribes of Katawār Kāfirs, and do not understand their language."

About one-third of the words are very similar to those in my collection. The terminals of some tenses of the verbs (notably the future) agree with my examples.

About half of the words, as shown in a comparative table drawn up by Professor E. Trumpp, who recently saw the collection, agree more or less with the words in his work referred to on p. 182.

About twenty per cent. of the words are similar to corresponding words in the Waiguli collection of Sir H. Lumsden.

Hardly any of the words correspond with the Wasī-Veri or Veron language as recorded by Dr. Grierson.

TERENTIEF.—*Russia and England in Asia. 1875. Translated by Dawkes, Calcutta, 1876.*—He gives a specimen of the Bolor or Kāfir language (see Appendix IV). It does not correspond with my collection. Terentief says the Siāh-pōsh style themselves Bolors; he thinks they are descendants of 20,000 slaves (Sklabinoi) who emigrated in 664 A.D. to Syria, and that Russia is therefore specially interested in them, an hypothesis which his translator and other critics consider untenable.

TIMŪR BEG.—*History of, by Cherefeddin Ali; translated into French by Mons. Petits de la Croix.*—Timūr invaded the country of the Ketuers

and Siāh-pōsh in A.D. 1398. The difficulties encountered in getting the horses over the Kāfiristān Hills are well described. Timūr observes : "The infidels of this country were as strong as the giants of the people of Aad; they go all naked: they have a peculiar language hitherto unknown which is neither Persian, nor Turkish, nor Indian, and know no other than this: but for the inhabitants of some neighbouring places, who are found there by chance, and having acquired their language can act as interpreters, no one could understand them. Their kings are known as Oda and Odachouh." On the Siāh-pōsh men promising to abjure idols and embrace the Mahomedan religion, Timūr gave them clothes and encouraged them with affectionate speeches. But these wretches, whose hearts were as black as their garments, fell on one of his regiments, which they almost annihilated. Timūr's army then put to death a large number of the Kāfirs, carrying away women and children. They built towers on the top of the mountain and end of the bridge, with the heads of the traitors who had never bowed the head to adore the true God.

Timūr ordered to be engraved in marble the history of his action, month of Ramadān, A.D. 1398, and he added the peculiar "epocha" which this people used.

The pillar so inscribed gave the greater pleasure to Timūr, as these people had never been conquered by any king, not even by Alexander the Great.

Caouc is mentioned as a town of the Ketuers which Timūr rebuilt.

Besides the words above quoted, he gives no specimens of the language as then spoken.

TOMASCHKE.—*Central-Asiatische Studien: I, Sogdiana, 1877. II, Die Pamir-Dialekte, 1880. Published in the Sitzungsberichte, Imperial Academy, Vienna.*—Has 3 curious ancient maps of the countries which bound Kāfiristān north and east and west. The Kalāsha dialect is the bridge between the cultivated Arnya* and rough west Kāfir dialects. It has many traces, though rough, of the old Veda dialect. The book has interesting remarks tracing some of the Kalāsha and Bashgali words to their origin.

TOMASCHKE.—*Art. in Enc. Ersch. and Gruber, 1882 (quoted by Mons. G. M. Capus in "Le Kafiristan et les Kafir Siāh-pouches." Revue Scientifique, 1889).*—The Kāfir is a Prakrit language; it has a predilection for nasal vowels, "aspirations et cerebrals," with one peculiarity, viz.,

* Arnya, the language spoken in Chitrāl, Yassin.

the frequent omission of a final *r*.* The Kāfirs count by twenties, as is the case in all the languages of the Pāmirs and Hindū Kush. Thus they have a common non-Aryan base.

The Kāfir language and Chitrālī, compared with the Prakrit literature of Central India, have conserved some of the most ancient forms of the Aryan epoch.

TRUMPP, REVD. E., D. PHIL.—*On the language of the so-called Kāfirs of the Indian Caucasus. Journal Royal Asiatic Society, Vol. XIX, 1862.*—His opportunities for conversing with three Kāfirs, (which dialect is not stated,) “extended to a few days or rather hours.” The words collected and the grammar, (notably the pronouns, some numerals, and the peculiarity of the future tense of the verb,) differ a good deal from my collection. Burnes, Raverty, and Trumpp are at considerable variance. About 36 per cent. of Dr. Trumpp’s words agree with the Waiguli of Lumsden and Burnes.

Dr. Trumpp remarks, “The Kāfir tongue being a pure Prakrit dialect, separated from its sister dialects since the irruption of Moham-medan power, in the tenth century of our era, is of the greatest importance to Indian philology, as we have a very imperfect knowledge of the common dialects then in use in India. We may fairly infer that the dialect of the Kāfirs has been preserved to us pure or very little altered in the course of time, as the Kāfirs were quite cut off from all connexion with the other Indians, and hemmed in on all sides by impassable mountains, which enabled the fugitive race to defend their independence against all assaults on the part of the savage Pushto tribes which were settling down in their ancient seats.”

Dr. Trumpp thinks the words collected by Sir A. Burnes are not Kāfir words but Kohistānī. He observes that, whereas in the Prakrit dialects of India, the adjective agrees with the substantive in gender and case, the Kāfir seems to incline rather to the Iranian than to the Prakrit of India. He doubts if nouns have any gender; adjectives are not subject to change for gender and case.

He remarks on the rarity of aspirates, showing an affinity to Iranian and Pushto.

He says the instrumental case is used. In the singular it is the same as the Nominative. In the plural it is formed by adding *ē*.

* See Grammar, paras. 22, 23.

UJFALVY, CH. E. DE.—*Les Kafirs Siapoohs. Bulletins de la Société d'anthropologie de Paris, Sér. III. Vol. VI, 1883, p. 621.*—Les soldats d'Alexandre réfugiés dans les régions inaccessibles de la vallée du Kuner sont du domaine de la Fable, comme l'assertion d'un certain savant russe, M. Téréntieff, qui voulait y voir des proches parents des aïeux des Slaves.

* * * * * La vérité se dégage de toutes ces fictions et nous voyons que nous avons affaire, dans ces régions, à une espèce de Caucase, où les peuplades les plus différentes d'origine, de type, et de langue, se sont réfugiées pour se soustraire aux hordes barbares qui ont envahi successivement la Bactriane et la vallée de Caboul, etc. Pour le moment il y a quelque chose qui se détache nettement de toutes ces recherches; l'Hindou Kouch constitue une ligne de démarcation absolue entre deux groupes d'Aryens, qui, possédant certains points de contact au point de vue de la langue, sont séparés les uns des autres d'une façon absolue, par rapport à leur type physique. Leur patrie primitive n'a donc pas été dans ces régions et nous avons à chercher maintenant quelles sont les causes de cette similitude de langage à côté d'une dissemblance physique aussi prononcée.

UJFALVY, CHARLES E. DE.—*Les Aryens au Nord et au Sud de l'Hindou Kouch. Paris, 1896.*—Contains an interesting account of Kāfiristān, etc. Dārdistān in ancient times was part of the kingdom of the Saces, or Grunaioi of Ptolemy, who adopted the Greek writing. This circumstance explains admirably the traces of Greco-Buddhist sculpture and those of Greek traditions in Baltistān and Kāfiristān.

VIGNE, G. T.—*Personal Narrative of a visit to Ghazni, Kābul and Afghānistān, 1840.*—The Kāfir custom of exposing their dead appears to bespeak for them a descent from the Guebers of Persia. In the appendix is a vocabulary of 50 words and 30 numerals, including "one thousand," 20 × 20. Many of the words agree with my collection.

WILFORD, CAPTAIN F.—*On Mount Caucasus. Asiatic Researches, Vol. VI, 1801.*—The term Caucasus, Coh-cas, applied to the mountains extending from India to the Euxine sea. The range was inhabited by Chasas. The mountains north-east of Cabul are the real Caucasus of Ptolemy. Cash-gar, or Chitrāl, (as well as Badakhshān), is in the possession of the Chinese. Cash-gar is also Cashtwār, Katwār or Cuttore, which, however, differs from Kitwer or Catowr, which is 15 miles north-west of Chigerserai.

WOLFF, REV. J. (D.D., LL.D.).—*Narrative of a Mission to Bokhāra, 852.*—The language of the Kāfir Seeah-posh seems to be derived from the Sanskrit. A list of 9 words follows, most of which are in my collection.

"Upon the heights of Badakhshān, (the border land between Badakhshān and Kāfiristān), are four free tribes of Israel, those of Naphtali, Dan, Zebulon, Asher."

WOLFF, REYD. J. (D.D., LL.D.)—*Travels and adventures of, 1861.*—"The Kāfir Seeah-posh call themselves "Seema." Wolff cannot help thinking they are the remnants of the tribes of Israel, for the Jews in Bokhāra, * * * * * (who assert that they belong to the ten tribes), say that these Kāfir Seeah-posh are their brethren, whose ancestors had entirely forgotten their law and fallen into idolatry, but into the ancient idolatry of the Philistines." They call God "Imrah," and worship the figure of a fish called Dagon. They have in their mountains the ten commandments written in stone, and their women observed the law of purification.

WOOD, JOHN.—*Journey to sources of the Oxus, 1872.*—He concludes that the Kāfirs are probably of the same race as the Tājiks, the points in which they differ being the result of physical causes, not of blood.

FULE, COLONEL H., C.B.—*In preface to "Journey to source of Oxus, (Wood), 1872."*—This gives a description of the expulsion of the Yuetchi Thibetans, about 162 B.C., by the Hiongnu to the Valley of Ili; and, about 1 A.D., one of their princes Kueishwang extends his rule over certain countries south of the Hindū Kush—(the Indo-Scythic dominion). About 300 or 400 A.D., the Yuetchis or Yethas revive: a great warrior, King Kitol or Kitaaur, conquers five nations north of Peshāwur, including Swāt, and probably including Kāfiristān.

APPENDIX II.

*Translation of 2 Samuel xii, verses 1 to 6, in Persian, Pushto,
Bada~~khsh~~i, Khowār (Chitrālī), and Bashgalī.*

PERSIAN.

1. Wa Khudāvand Nathan rā nazd-i-Dāūd firistād wa nazd-i-wai āmada aorā guft ki dar shuharē dū mard būdand yakē daulatmand wa dīgarē fakīr.

2. Wa daulatmand rā gosfand wa gāo bī nihāyat bisyār būd.

3. Wa fakīr rā juz ek māda barraē kochak na būd ki ān rā khārīda wa parwarish dāda hamrāh wai wa pīsarān ash buzurg mē shud az khūrāk-i wai mē khword wa az kāsā-i-o mē noshīd wa dar aghosh-ash me khwābīd wa bīrāe ash mīst-i dukhtar būd.

4. Wa musāfirē nazd-i ān mard-i daulatmand āmad wa aorā haif āmad ki āz gosfandān wa gāwān i khud ba girad tā ba jihat-i musāfirē ki nazd-i wai āmada būd muhayyā sāzad; wa barra-i ān mard fakīr rā girifta barāe ān mard ki nazd-i wai āmada bud muhayyā sākht.

5. Angāh Khashm-i Dāūd bar ān shukhs afrūkhṭa shuda ba Nathan guft Khudāvand kasam kasē ki īn kār rā karda ast mustājīb-i katal ast.

6. Wa chūn ki īn kār rā karda ast wa hech tarahum na namūda barra rā chahār chandān bāed radd kunad.

PUSHTO.

1. Nō Khudāvand Nāsān Dāūd tah wāstāwuh, aw haghah waraghē wartah wuh ye wēl chi pah yawa kkhahr kkkh dwa sarī wū; lah dagho dwāro nah yo daulatmand aw bul khwār wuh.

2. Aw haghah daulatmand bēhadda dērē mēgē aw ghwā loralē.

3. Aw haghah khwār hēts shai nah lārah magar yawa warūki ērrai chi dah pērodilē aw sātalē wah; aw haghah lah dah aw da dah lah tsāmīno sareh lowe shiwe wah; da dah lah nawarai ye khurala aw lah kāsī ye tskkhala aw da dah pah ghēg kkkh bah tsamlāstala aw da lūr pa shān ye wah.

4. Nō haghah daulatmand sare lah yo musāfir rāghē; nō haghah lah khpulo gadūro aw lah khpulo ghwāo lah ākhistalo nah zra sawe ukar che haghah musāfir che dah lah rāghalē wuh tiyārē ukarē; nō da haghah

khwār sari ērrai ye uniwulah aw haghah sarī lah chi walah rāghale wuh tiyāra ye kralah.

5. *Nō pah haghah sarī bāndi da Dāūd khapagī dērah garma shwula aw Nāgān tah ye uwi chi Yahwah hai dē chi daghah sare chi dā kār ye kare de zoī da marg de.*

6. *Aw da haghah ērrī di tslor gūna war ugarzawi tsaka chi dah dā kār ukar au zra suwe ye u nah kar.*

BADAKHSHI.

The people of Badakhshān are stated to have adopted their present language during the last few centuries only. Until a few centuries ago it is said the Kāfirs ruled in Badakhshān.

The similarity of the Badakhshī language to Persian will be apparent from the translation of verse 3. of the preceding, kindly sent by Khān Sāhib Abdul Hakim Khān.

3. *Az hamu luchik ghair az yak khurd barra chizē na bād ki hamu rā purwarish karda ba amrahi-e khudish o bacha ā ish kalān mē shud az nāne hamu mē khurd ba kasa-ish āb mē khurd ba baghal-e hamu khab mē karēd ba hamu dukhtar e khud wari bād.*

KNOWĀR, translated by Khān Sāhib Abdul Hakim Khān.

1. *Khudāi Nathan o Daud o nasa weshēstai hassa hattogho nasu giti liu prai i shakra ju mosh astani i wāli quwating birai i wāli chān birai.*

2. *Hassa quwating o kēri o chi lyutpongi be-nchāyat bo birani.*

3. *Hassa chān mosh o i tseq istri werku o sar ghair khor kya rakh no astai hattogho wāgh diti gani tan ta ha-lē astai hattogho o chi tagho gishawan sum hal bitī borda oshoi hattogho jibarm-ār jiba oshoi ochi hattogho ghāna pia oshoi hattogho bits to poraoshi oche togho te jūro chaga saria oshoi.*

4. *I musāfir hassa quwating o nasa hai; quwating hatte giru musāfir o pachin tan kērian ochi lyutpongiān sar kya rakh gāni kushiko no khoshētai; hassa chān mosho werku o gani hassa musāfir ki giru oshoi hattogho te prai.*

5. *Hatte wakht Daud-o qahar hassa mosh-o-te hai, Nathan-o-te reitai, Khudāi o gōl kā ki haia korm kori asur hatte mosho māriko bash.*

6. *Hassa mosh ki haia kormo togho hardi no puli ki kori asur hattō werku o sar chōr hissa ziād kori hattogho te achi diār.*

BASHGALI, translated by Khān Sahib Abdul Hakīm Khān.

1. *Imrā Nathan-e Daud tã namia: aske asket-tã giġi karas*
 God Nathan David to sent: he him to speech made.
 "e grom tã du manje azamme, e manji arā azi, e kănawā
 "one city in two men were, one man rich was, one of no account
 azi.
 was.

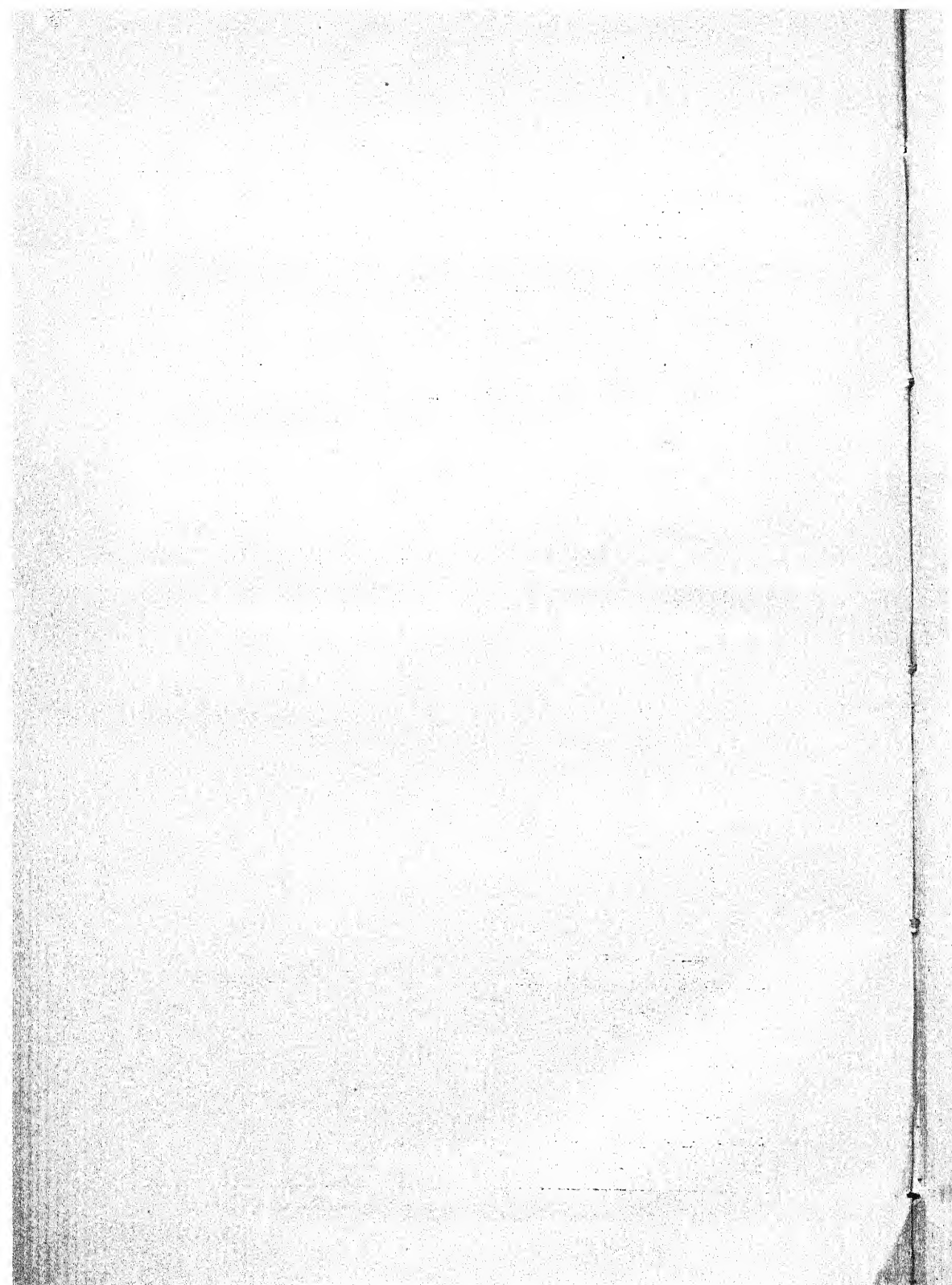
2. *Aske arā ste turtšō sharē gozhare belyuk azamme.*
 That rich(one) to flocks(?) goats cows(?) many were.
 3. *Aske kănawāni manje e ishtri waki azi,*
 That of-no-account man to one female lamb was
wāre kā na azi, aske, nāri preti,
 other anything not was, it, money having given,
ingāti dor bisi aske mēsh aske ste pitra mēsh
 having taken nourished(?) him with him of children with
olu bunazi; aske ste yurwã tã je aske ste karudã pīnazi; aske
 big grew; him of food and him of cup did drink; him
ste pazhē pshunazi; aske ste ju bamri azi.
 to bosom in did sleep; him to daughter like was.

4. *U vischā aske arā manje tã ōze; aske arā manje*
 One traveller that rich man to came; that rich man
amoste turtšō sharã dã gozharã dã aske vischē gō
 own of flocks(?) goats of cows of that traveller for
pretstagē bidile na kra; aske nāluzwa manje ste waki
 to give (?) not made; that poor man from lamb
ingāti amu tã ōziste manje pta."
 having taken house to having come man (to) gave."

5. *Aske wēl tã Daud-e aske manje patšir wazhe kra,*
 That time at David that man upon wrath made.
Nathan tã wilaya "Imrā dugō ku inē kudum karessa-bā
 Nathan to said "God for! he who this work shall have done
*janastaz.**
 shall die.

6. *Aske gitē kudyum karessaba je shizhik na*
 He (who) such work can have done and mercy not
zaxess slto parē aske perla."
 knew four fold to him shall give."

* *jāristh az* (?) to kill is appropriate, see paragraph 49.



APPENDIX IV.

The Lord's Prayer in the Bolor (Kāfir), language (Terentief), and remarks on the Bolor Country.

The following is a translation, as given in "Russia and England in Central Asia," (M.A. Terentief), of the Lord's Prayer into the "language of the Bolors or Siāb-pōsh Kāfirs." It does not agree with the Waiguli or Bashgali dialect as recorded in any book which I have seen. * There are no diacritical marks.

Babo vetu osezulvini. Malipatve egobunkvele egamalako. Ubukumkani bako mabuphike. Intando yako mayenzibe. Emkhlya beni, nyengkuba isenziva egulvini. Sipe namglya nye ukutiya kvetu kvemikhla igemikhla. Usikolele izono zetu, nyengokuba nati siksolela abo basonaio tina. Unga singekisi ekulingveli zusisindise enkokhlakalveni, ngokuba bubobako ubukumkhani namandkhla nobungkvalisa, kude kube igunapakade. Amene.

Bolor has been called the will o' the wisp of geography and the symbol of controversy.

The following is a list, etc., of some of the many works which treat of it.

PAUTHIER.—*Le livre de Marco Polo, 1307 A.D. Paris, 1865.*

SHAW, R. B.—*A Prince (Mirzā Haidar; Tarikh-i-Rashīdi, 1543 A.D.) of Kashgār, on the Geography of Eastern Turkestan. R.G.S., Volume XLVI, of 1876.*—Bolor is mentioned as co-terminous with the Yarkand Province of Raskam and Taghdumbāsh. It included the present district of Kāfiristān. According to Mirzā Haidar the country of Bolor corresponded with Dārdistān.

KLAPROTH.—*Magasin Asiatique, 1825. Tome 1er.*—Bolor is south-east of Yarkiang and east of Badakhshān, and Balkistān is south of it.

VIGNE, G. F.—*Travels in Kashmir, Ladāk, etc., 1842.*

HUMBOLDT.—*Asie Centrale, Vol. II, p. 365.*—*Système des Montagnes du Bolor.*

* Since the above was written, a copy of the translation into the so-called Bolor or Siāhpōsh language has been kindly submitted by Dr. Grierson, C.I.E., to Professor E. Kuhn, of Munich, for examination. He has pronounced an opinion, that it seems to be an incorrect copy of the version of the Lord's Prayer in the language of the Ama-||osa Kaffirs of South Africa (see, for instance, Friedrich Müller's *Grundriss der Sprachwissenschaft*, I Band, II Abtheilung (Pt. II), pp. 261-262). According to Müller's transcription (the sign) || represents the so-called "lateral click" of the South African languages.

RAVERTY, CAPTAIN H. G.—*Notes on Kāfiristān, Journal Asiatic Society, Bengal, 1859, and Account of Upper Qashqār, etc., Journal Asiatic Society, Bengal, 1864.*

CUNNINGHAM, GENERAL SIR A.—*Ancient Geography of India, 1871.*—Bolor is little Thibet.

LUDWIG, GEORGE VON —.—“*The Pamir and sources of Amu Darya, 1861,*” and “*The Bolors and their Country, 1862,*” being articles written by M. Veniukoff, based on “*Travels through Upper Asia from Kashgār, Tashbalyk, Bolor, Badakhshān, etc., by George Ludwig Von —,*” published in *Journal of Imperial Geographical Society of St. Petersburg* and translated for *Journal R.G.S., London, 1866.*

This purports to be an account of a journey made about 1790 A.D., through various countries, including Kāfiristān.

A map is given which locates the town of Bolor 130 miles north of the town of Chitrāl.

ARROWSMITH, J.—*Map of Central Asia, 1834? 1840.*—He had permission to examine and embody in his map certain information by George Ludwig Von—, which has since been shown to be misleading. In this map the town of Bolor is shown about 90 miles north of the town of Chitrāl, the Bolor river (rising near it) flowing about 100 miles to the north; and the Bolor range on its east, running for about 120 miles north and south.

RAWLINSON, MAJOR-GENERAL SIR H.—*The Pāmīr Region, Central Asia, Pro., R.G.S., Volume X, 1866, and Volume XVII, 1873. On Badakhshān and Wakhān.*—He considers the Memoirs by Veniukoff on the Pāmīr Region and Bolor country are not to be trusted for certain reasons.

RAWLINSON, SIR H.—*Quarterly Review, London, 1866.*—Reviews a variety of writers, including George Ludwig Von —. He considers the information given regarding Bolor, Vakhān, Badakhshān “involved in inextricable confusion,” etc., etc.

KHANIKOFF, M. DE.—*Letter to R.G.S., London, in re the above criticisms, 10th April, 1866. Pro. R.G.S., 1866.*—He upholds Veniukoff and George Ludwig Von —, a map by whom is produced, dated 1806. Lord Strangford (Pro., R.G.S., 1866, p. 317) thinks Khanikoff’s vindication untenable.

VENIUKOFF, COLONEL.—*Additional remarks, 1867, on the Bolor Highlands, translated from publications of Imperial Geographical Society St. Petersburg, by T. Michell, Esq., R.G.S., Volume XIII, 1869.*—This has

a map which locates the town of Bolor 200 versts north of the town of Chitral and 100 versts east-north-east of the town of Badakhshān.

STRANGFORD VISCOUNT.—*Pro., R.G.S., London, Volume XIII of 1868.*
—Severely criticises the papers above referred to by Venjukoff.

YULE, COLONEL H., C.B.—*The Book of Ser Marco Polo (translated), London, 1871.*—Marco Polo locates the country of Bolor E. N. E. of the Pamer, peopled by savage idolaters who "are in truth an evil race"; but, in a map of Marco Polo's itineraries at page 168 of Volume I, the town of Bolor is shown at least two degrees North of Kafiristan and two degrees West of Pamer. Bolor possibly included Balti and the mountains adjoining Pamer.

YULE, COLONEL H., C.B.—*R.G.S., London, 1872, Volume XLII.*—Reviews various works, devoting 7 pages to the proper locality of Bolor.

SHAW, R. B. (F.R.G.S.)—*Central Asia in 1872. Pro., R.G.S., 1872.*
—The City of Bolor may now be allowed to "fade into a mist of confusion."

RAWLINSON, SIR H.—*Monograph on the Oxus. Journal R.G.S., Volume XLII, 1872.*—Part of this is written to show that there has been a series of misconceptions regarding the locality of Bolor, a name in use from 10th to 17th century, but obsolete ever since. It is the pivot for much spurious geography in Central Asia.

MICHELL, R.—*Russian Expedition to Alai and Pamirs. R.G.S., Volume XLVII, 1877.*

PEARSE, MAJOR H.—*Memoirs of Alexander Gardner, 1898.*

BIDDULPH, COLONEL.—*Tribes of the Hindoo Koosh: 1880.*—Bolor had its centre in Skardo, which is commonly called Palor, or Balors or Baloruts.

HOLDICH, COLONEL SIR T. (R.E.)—*Proceedings Pāmīr Boundary Commission of 1896, Calcutta, 1897.*—The name of the great meridional watershed dividing the Oxus basin from the plains of Kashgār has varied through different periods of history. Its classical name was Taurus and its medieval name Bolor Tagh; in more recent years the Nezatash or Pāmīr or Sindi Range; and latterly Sarikōl. It now forms China's west boundary. The Pāmīrs formed part of the medieval kingdom of Bolor, which again was part of the Yuchi Empire of Tokharistan. The limits of Bolor are clearly given in the *Tarikh-i-Rashīdī* by Mirzā Haidar, cousin of the Emperor Bābar. The country of Bolor then (1525 A.D.) was bounded east by Kashgār and Yarkand, north by Badakhshān, west by Kābul, and south by Kashmīr. It was inhabited by a class of

idolatrous people whose description agrees with that of the Kāfirs of the present day. It evidently then included Kāfiristān.

ALBERUNI'S *India*, (written about A.D. 1000).—*Sachau's Translation*. Vol. I, p. 207.—Leaving the ravine, by which you enter Kashmir, and entering the plateau, then you have for a march of two more days on your left the mountains of Bolor and Shamilān, Turkish tribes who are called *Bhattavaryan*. Their king has the title Bhatta Shah. Their towns are Gilgit, Aswira, and Shiltās, and their language is the Turkish.

BARON CURZON OF KEDLESTON.—*The Pāmirs and the Source of the Oxus*, 1898.—Very many authorities are quoted, and the opinion arrived at that Bolor included Kāfiristān, Upper Chitrāl, Yāsin, Gilgit and Hunza Nagar.

APPENDIX V.

The following prayers, etc., in the Kāmik (Kamdes^h ?) dialect have been procured by C. Rose, Esq., Superintendent, Postal Service, Chitral :—

1. *Āe Imrā, nirmalla ! tu tã salām ! Tu paidā*
 Oh God, creator ! Thee to salām ! Thou created
kaṛs ; mizboh ; le wargas.
 hast made me ; thou art seated above ; good do to me.

2. *Mekessi kaṛmāeo ne shaylish*
 Clouds, wife of a prophet, wherever you will sit
kaṛmāeo O ho ho, kaṛmāeo, bhīm
 wife of a prophet, oh ho ho ! wife of a prophet, the earth
ne naylish. Mirro (Imro ?) agol utē.
 will flourish (be green). Oh God rain give.

3. *Tu sun māleh. Oyo māre rānjā.*
 Of thee of gold (is) crown. Than all greater thou art.
Imro ! sun māleh. Tu sun māleh.
 Oh God ! of gold (thy) crown. Of thee of gold (is) crown.
Mirro (Imro ?) sōnē trān.
 Oh God ! of gold (is) thy throne (?).

4. PRAYER FOR ONESELF—

Imrā emo darboh. Imroh kuṛān darboh.
 Oh God ! to us do good. Oh God ! to our children do good.
Emo ishtri darboh. Emo balogh ara
 To our wives do good. To us much wealth
wargas. Emo atra pisāo. Ema le
 do (give) for us. Of us enemy destroy. To us good
wargas. Emo katī le gas. Emau gā dī
 do. Of us harvest good bring. Of us herds too
le gas ; dasho dī le gas.
 good make ; goats also good make.

5. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Bālam Gish tu-e panishr bo ! Sotron
 War God ! thou before (us) be ! Of twice our number
*probon ! Gish *tu shai*
 the strength give ! Oh War-god ! of thee head (in name of)
wam (winam ?)
 I strike.

6. IMPRECATION—

Mirro (Imro ?) ! inē pisāo.
 Oh God ! him kill.

7. PRAYER BEFORE SETTING OUT TO KILL A MAN—

Imro ! askē emau b'dushr o jo ema jashr
 Oh God ! him of us in hand (?) to kill
machhkē.
 deliver up. (?)

8. PRAYER AFTER FAILING TO KILL A MAN—

Imra ! ōts nari manji-zam (azzam). Īsta kor
 Oh God ! I feeble man am. Of me nature (?)
nātayan. Imra ! tu aske pisāo.
 feeble is. Oh God ! thou him kill.

9. GRACE AFTER KILLING A MAN—

Tū koron kutt.
 Thou blessing (?) madest (*i.e.*, by thy grace we killed him).

10. HYMN OF REJOICING TO GISH AFTER KILLING AN ENEMY—

Sonē chen utro pitrash. Gish ! Tu
 Of gold eyed mother (thou) the son. Oh Gish ! Thee
sho wao ushro alao shai
 news again (?) give (we recall) of pumpkin † the head
pachen mashi lash.
 (like) a ball (?) a man thou strikest.

* When delivering a stroke.

† We recall thou usedst to cut off the heads of pumpkins (certain enemies) as easily as a man strikes a ball.

The following is the only Kāfir story which Mr. Rose was able to procure :—

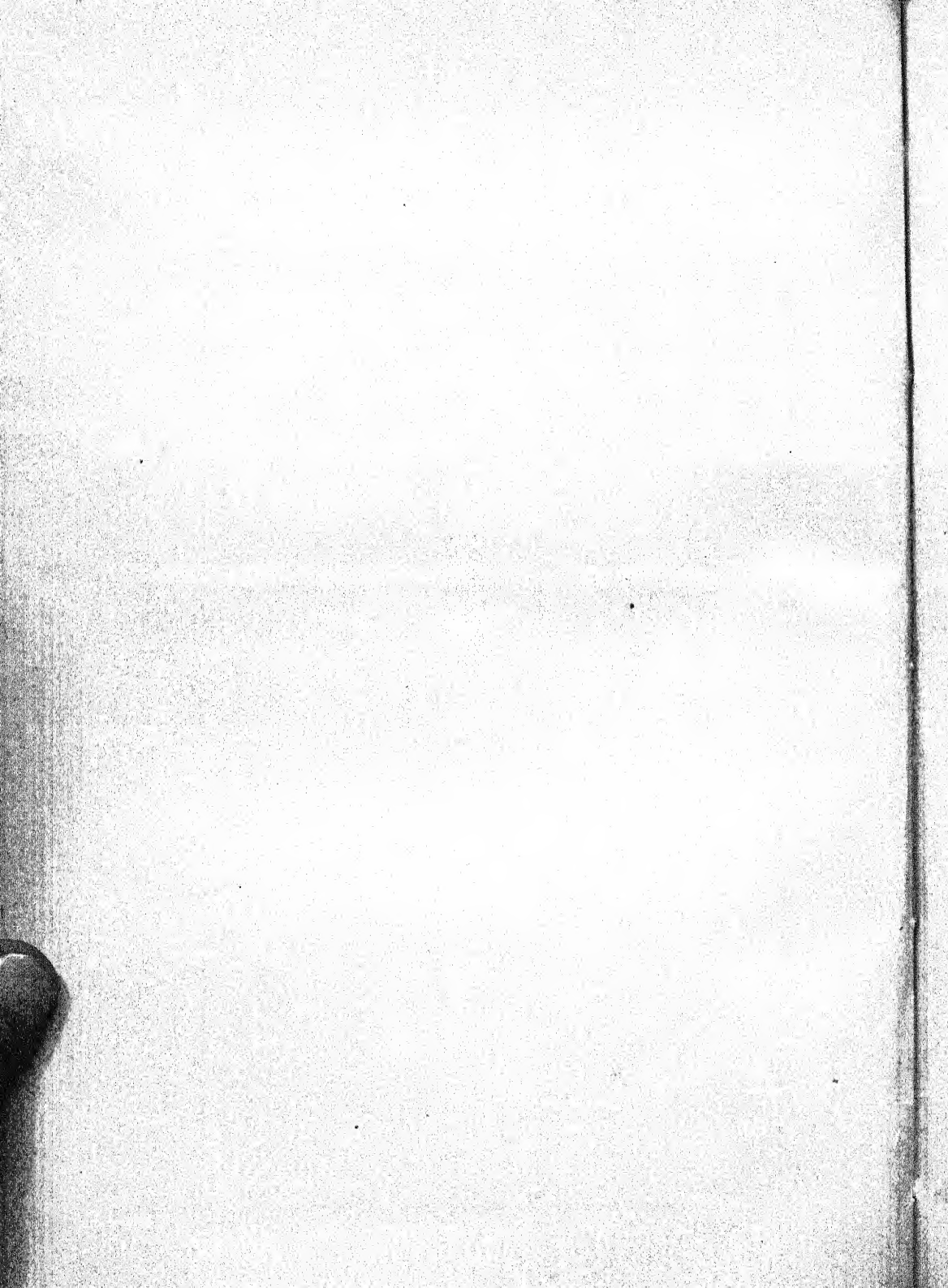
Story of the Moon.

One day the sun and moon were bathing in a tank, when a man, carrying a bedstead, and his dog, passed by, returning from his field. They asked him which of them, (the sun or moon), was the more beautiful. He replied that both were equally beautiful ; but again and again they asked him, and finally he said that the sun was a little more beautiful than the moon. On hearing this, the moon became angry, and took the man, with his bedstead and dog, away to the sky, where they still live in the moon

THREE EPISODES

FROM

“CANDĪ.”



THREE EPISODES

FROM

THE OLD BENGALI POEM

“CANDĪ,”

TRANSLATED INTO ENGLISH

BY

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PREFACE.

MUKUNDA RĀM CĀKRAVARTĪ,¹ some extracts from whose poems I wish to introduce to the English reader, lived in Bengal during the latter half of the sixteenth and the early part of the seventeenth century. He seems to have passed his life in the districts of Bardwān and Midnapur, and he commemorates in his works Mānsinh, the celebrated general of the Emperor Akbar, who became governor of the newly conquered provinces of Bengal, Bihār, and Orissa in 1590. But his poems tell us as little of the wars and conquests which fill the history of Akbar's reign, and which naturally engrossed the thoughts of the poet's contemporaries, as Spenser's "Faery Queen" tells us of the actual events which stirred men's hearts during the reign of Queen Elizabeth. Mukunda Rām's characters, in fact, live in a mythological world as far removed from the actual world of human life as those in Ovid's "Metamorphoses"; and the Goddess Caṇḍī continually appears upon the scene to help her votaries and confound their enemies, as if they were living in the earliest mythological ages. But all this is only the external form of the poem. Under this fanciful surface we come in contact with a solid reality; for there we may find a picture of Bengali village life as it actually existed in the sixteenth century, before any European influences had begun to affect the national character or widen its intellectual or moral horizon; and it is this vivid realism which gives such a permanent value to the descriptions. Our author is the *Crabbe*

¹ He is often called by the title *kabi-kāṅkan*, "the ornament of poets."

among Indian poets, and his work thus occupies a place which is entirely its own.

“ Quidquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri est farrago libelli ” ;

and hence the poem forms in itself a storehouse of materials for the social history of the people as apart from their rulers. Wherever he may place his scenes—in Çiva’s heaven, or India, or Ceylon—Mukunda Rām never loses sight of Bengal ; he carries with him everywhere the village life of his own early days. All family or village customs are dear to him, and his work is therefore a mine of curious local and social information ; and his various characters, though they may appear as only passing interlocutors in the scene, always have a real life and personality of their own. In fact, Bengal was to our poet what Scotland was to Sir Walter Scott ; he drew a direct inspiration from the village life which he so loved to remember.

I subjoin a translation of the passage at the beginning of the poem where the poet gives an account of his early career, and how he was forced to leave the obscurity of his native place and find a new home and a poet’s fame in the court of a neighbouring zemindar.

“ Hear, neighbours, how this song of mine first into conscious utterance
leapt :

Caṇḍī* came down in mortal form beside my pillow as I slept.
Good Gopināth, the talūkdār, lived honoured in Selīmābād ;
For generations seven his race the same estates and home had had.
Dāminyā village was their home, far from the world a safe retreat,
Until Mānsinh came to Bengal, that bee of Vishṇu’s lotus-feet.
And in his days Mahmūd Sharif over the district stretched his hand ;
A local governor sent by heaven to scourge the vices of the land.
Under his rule the traders groaned, his hand lay heavy everywhere,
Brāhmans and Vaishṇavas alike stood helpless in their blank despair.

* Caṇḍī (pronounced in English *Chundi*) is one of the forms of the goddess Umā or Durgā (the wife of Çiva), who is especially worshipped in Bengal.

His measures of all fields were false, his acre's rods were always wrong,
 And howsoever the poor complained their words were as an idle song.
 Waste heaths he reckoned fruitful fields; he passed across the land like
 Death;
 The poor man's last rag he would seize; prayers to his ears were idle
 breath.
 The moneylender's aid was naught; his loans but added more to pay;
 Two annas short was each rupee, and then the interest day by day.
 At last the ryots lost all hope; their hard-earned borrowings brought no
 cheer,
 And if they tried to sell their stock, there were no buyers far or near.
 Good Gopināth by some ill fate was thrown in prison; in wild surprise
 The ryots crowded round the court, but what availed their tears or cries?
 Stunned with the blow I sold my stock for little more than half its worth,
 And after counsel held with friends I left my home and wandered forth.
 I and my brother took our way; 't was Caṇḍī led the helpless pair;
 At Bheṭṇā Rūprāi gave us alms, and Jadukunḍa sheltering care.
 Adown the Gharāi stream we sailed, the Dārukeçvar next we passed;
 We stayed awhile at Pāṇḍurpur, and to Kucatyā came at last.
 There without oil I took my bath, water my hunger's only stay;
 Hungry and faint my children wailed, but I was famished e'en as they.
 There near a lonely hermitage, hungry and scared, I fell asleep,
 When Caṇḍī in a vision came and bade me rise and cease to weep.
 A leaf she brought and pen and ink, and though I knew no Vedic lore,
 She taught me metres and their laws and bade me sing her praises o'er.
 The river Çilāi then I crossed, to Āraṛā my way I found,
 A land with holy Brāhmins filled, its lord like Vyās himself renowned,
 Baṅkurā-rāy his honoured name; I paid my homage full of fear,
 And brought some verses in my hand, to which he lent a favouring ear.
 He gave me rice and paid my debts, and made me tutor to his son,
 And from that day Prince Raghunāth has stored my lessons every one.
 Dowered with all virtues from his birth, sages and nobles at his call,
 He greets me 'guru' from his heart and honours me before them all."

While Bābū Gobind Candra Datt resided in Cambridge some
 thirty years ago, I first learned from him about this old Bengali
 poem, and he kindly undertook to read it with me. We read

together more than half of it while he remained in England; and after his return to India I continued my studies alone, and he allowed himself to be my continual referee in all cases of difficulty. There were often obscure words and allusions, but he generally solved them all; and he sometimes amused me by his interesting accounts of the consultations which he had held with Calcutta friends over any passages of special obscurity. These attempts of mine to put certain episodes of the "Caṇḍī" into an English dress had lain for many years forgotten in my desk, until I happened to read Mr. G. A. Grierson's warm encomiums on this old Bengali poem "as coming from the heart and not from the school, and as full of passages adorned with true poetry and descriptive power."* This mention of my old favourite rekindled my slumbering enthusiasm, and I have tried to make my imperfect translations as worthy as I could of a place in the Journal of the Asiatic Society of Bengal. I shall be delighted if some younger scholar is roused to an earnest study of this fascinating poem.

With regard to the Bengali text, I may add that, although the "Caṇḍī" is a favourite poem in Bengal, many passages appear to be more or less interpolated, and the readings of many lines are corrupt and obscure. I have generally used the edition printed at Cuncurā in B.S. 1285 (A.D. 1878), but I have often derived help from comparing it with the text in the common bāzār editions printed at Calcutta in Çaka 1789 (A.D. 1867) and B.S. 1286 (A.D. 1879). In my translation I have sometimes ventured to shorten the long descriptions, which are apt to become tedious.

* See his "Note on the Languages of India," p. 108. There is a good account of "Caṇḍī" in R. C. Datt's "Literature of Bengal."

THE OLD BENGALI POEM, CAṆḌĪ.

I.

The hero of the first part of the poem is Kalaketu. In his former birth he had been Nīlāmbar, the son of Indra; but for an offence committed against the god Śiva in heaven he had been born on earth as a hunter. He marries a peasant's daughter, Phullarā, and lives with her in a hut in a forest which appears to be situated somewhere in the kingdom of Kalinga. Here he supports himself by his bow, and his wife goes to the neighbouring village and sells the meat which he brings home. They are plunged in the depths of poverty; but they are devout worshippers of Caṇḍī, who is resolved to interfere in their behalf. One day the hunter has especially bad luck and wastes the whole day without capturing any game in the forest, except a solitary lizard. This spoil, however, little as he thinks it, is to be the beginning of his good fortune, for Caṇḍī has assumed this disguise to befriend him. He returns home in sad disappointment; and here we commence our first extract.

Famished the hunter reaches home, but finds, alas! his wife away,
For she is gone to Golāhāt to earn a pittance if she may;
Soon she espies him from afar, and full of hope comes hastening home,
But as she marks his empty hands her face is overcast with gloom.
She smites her forehead with her hands, and bursts in tears for sheer despair:
“Why with my husband still alive must I a widow's miseries bear?
Where were the Ghataḥ's* senses gone so evil-starred a match to plan?
My father must have lost his eyes to give me up to such a man!

* The Ghataḥ is the professional arranger of contracts of marriage.

My wedding gifts foretold my fate—turmeric, saffron, pān, forsooth ;
 I should have taken heed betimes, nor sold to poverty my youth.”
 With gentle words he comforts her, but still she sobs the same sad tale :
 “ There’s not one grain of rice at home, and who will buy our goods when
 stale ? ”
 “ Bimalā’s mother was your friend ; think you, will she compassion take ?
 Carry some present in your hand, a porcupine* for friendship’s sake ;
 Old kindness may be not yet dead ; who knows but she may hear and lend
 Some refuse rice to help our need ; go try your fortune with your friend.
 Borrow besides a little salt and cook some supper for us both,
 I’ll go for you to Golāhāt and bear your basket nothing loth.
 And by the bye, packed in my net, you’ll find a lizard tied with care ;
 Take it and cook it with the rest ; ’t will be a relish to our fare.”

She takes her humble present in her hands,
 And at her old friend’s door in doubt she stands,
 When from within she hears a cheery shout,
 “ Come in, I’m glad at last you’ve found me out ! ”
 “ A poor man’s wife no time for calls can spare,
 Hunger absorbs my every hour and care.”
 Her friend in welcome seats her by her side
 And decks her out in finery like a bride,
 Anoints her hair, and combs and binds her braid,
 And paints with red her forehead, as her maid.
 Poor Phullarā, trembling, makes her errand known,
 And begs some rice—a bushel—as a loan.
 “ Oh business for to-morrow,” she replies,
 “ Comb out my hair and tell your histories.”
 Thus sat the friends, linked closely as of old,
 Each heart absorbed in all the other told.

.....
 Meanwhile the goddess, left alone thus bound,
 Snapped with a shout the noose which tied her round ;
 She was no more a lizard pinioned there ;
 She stood a maiden now, divinely fair,

* Cf. the lobster brought as a present by the sailors in “David Copperfield.” The other ed. reads some flower.

Robed in the costliest garb e'er dreamed by thought,
Which at her will the heavenly artist* brought;
Bright with all gems, a queen in all her pride,
She stood that lonely hunter's hut beside.

Glad with the stock of borrowed rice she bore,
Poor Phullarā reached at length her cottage door;
When lo! her left arm throbbed, and throbbed her eye,†
As she beheld a 'full moon' standing by!
Surprised she greets the lady with a bow,
"What is thy name and whose fair wife art thou?"
Laughed in her heart the goddess as she stood,
And mocked poor Phullarā in her joyous mood:
"Of Brāhman caste, Ilāvṛit ‡ is my home,
But all alone I love abroad to roam;
Of honoured race my lord, none worthier lives;
But what a household his with seven co-wives! §
So, by your leave—your kindly heart I knew—
I've come to make a few days' stay with you!"
As Phullarā heard the words the stranger said,
The very skies seemed tumbling on her head;
Poison was in her heart, though mild her tone;
No thirst nor hunger now; all thoughts of cooking gone!

"What, such a youthful bride as you in a strange house like mine to stay!
Tell me, fair lady, how you dare unguarded and alone to stray?
That waist of yours waves in the wind, poised like a stalk so light and fair;
No lion's waist is half so thin, and scarce its burden can it bear.
The bees forsake the jasmine flowers and to thy lips by hundreds fly;
Thy moon-face wears its gentle smile like summer lightning in the sky.
Those glossy curls, like dark blue hills, wreathed with white jasmine
flowers—I swear
Fate wished to prove her power and fixed the flickering lightning in thy
hair!

* Viçvakarman.

† These are good omens for a woman.

‡ The division of the world which includes Mount Meru.

§ This refers to the seven or eight Çaktis or personified powers of Çiva.

Far brighter than the elephant's gems gleam with a lightning flash thy teeth,
 While red like bimbās* shine thy lips, a nose-ring gem thy nose beneath.
 The gauze-like dress that veils thee round and adds a charm to every limb;
 The pearl-like shells upon thy hands,—all makes my mind with wonder dim!
 Say, art thou Urvaṇī come down, or Umā dressed in all her sheen,
 Indrāṇī† or Tilottamā,‡ or say what other heavenly queen?
 I cannot fathom in my thought why you have left your husband so?
 Oh I entreat you, tell me true, what spell has brought you down thus low?
 Was it some burst of jealous rage? But if meanwhile of grief he dies,
 Who is to tend his dying hours, as at the ghāt he languid lies?
 Was it some crabbed mother-in-law or husband's sister's scolding tongue?
 I will go with you to your home and try my best to right the wrong."
 "How many questions more?" she said; "here in your house I'm come
 to stop;
 Your husband's griefs have pierced my heart, I'll bring him wealth beyond
 his hope.
 But would you know the ills I bear? My husband has a favourite wife,§
 Gaṅgā her name, a crown to him; but all the house she fills with strife.
 All day she storms, and he the while eats poison at his wild carouse;
 What wonder that I banish shame and hurry headlong from the house?
 Alas that I was ever born, a helpless woman doomed to be,
 Myself despised, my rival loved! have I not cause for jealousy?
 My cruel father knew full well the hated rival I should find,
 And yet he gave his daughter up, no faintest scruple moved his mind.
 Rich is my lord, and seven co-wives live with him in what peace they may,
 Each hating each, their railing tongues are never silent all the day.
 He eats datura** till his brains are addled, and he wanders on
 Drowsily mooning in a dream, but glad to find himself alone.
 With ashes is his body spread, with bones benecklaced round his throat;
 Thank heaven, he wears a tiger's skin which serves alike for shirt and coat.
 Snakes form his wreaths, he beats his drum, and laughs all worldly joys to
 scorn;
 The god of love ne'er ventures near, he knows him for his foe long-sworn.

* The fruit of *Momordica monodelpha*.

† Indra's wife.

‡ A celebrated Apsaras, or nymph.

§ In this description of her husband there is a series of veiled allusions to Īva as the religious mendicant of the Tantras.

** The thorn-apple (*Datura stramonium*).

My rivals beat me as they will, he sees and hears, but does not care ;
A house with seven co-wives within,—there's fever-poison in its air.
Destiny was my cruel foe, and in a hopeless desperate mood
I recked not of the consequence, but fled alone into the wood.
I met by chance your hero there ; himself he brought me with him here ;
Go ask him, and refuse me not, for I have refuge none elsewhere."
"Not so, I'll teach you what to do, and send you safely to your home."
Her inmost thought the goddess knew, and said, "To stay with you I've
come.

Eat to your fill henceforth, for I will all the house expense provide ;
Receive me as no stranger-born, but as a friend, one close allied.
I'll go before your husband's steps, in all his perils I'll be nigh,
In all his conflicts in the woods a certain sign of victory.
List, I will tell you who I am, if further history you want ;
I at Benares live concealed, my husband is a mendicant.
Wealth of a hundred kings is mine, more than would buy the world," she
saith ;

"Such wealth I'll give you ; in return I only ask for trust and faith."
Phullarā. "I'll tell you what is best to do ; back to your husband's house
return ;

This will bring comfort in the end, as you, though now perplexed, will
learn.

If you forsake your husband's house, how will you show abroad your face ?
A husband is a woman's lord, her guardian, her one resting-place.
Others are nought compared to him ; he in both worlds can bring her bliss ;
He may chastise her as he will, for a king's right and duty this.
Have you not heard how Sītā once was carried off by Rāvaṇ's guile
And forced to live a prisoner, shut up in Laṅkā's far-off isle ;
How Rāma slew the ravisher, but only took her back as queen
After th' ordeal fire had proved how spotless bright her truth had been ?
And even then some base-born carle could still so deeply sting his pride,—
Desperate he drove her forth again a lonely outcast from his side.
What, shall a lady born like you, so noble, so divinely fair,
Be angry like some low-born scold and fling her honour to the air ?
E'en if a low-caste woman stay in a strange house a single night,
The neighbours point at her with scorn, and all her kindred hate her sight.
Go, you have done a thoughtless thing ; believe me, to return is best,
And if your hated rival scolds, pay back her jibes with interest.

Why in a passion leave your home? you sacrifice your all—for what?
 Poisoning yourself for spite to *her*; and will the rival care one jot?"
 The goddess answered: "I am come, because I cannot bear to see
 Your noble husband thus beset with all the ills of poverty.
 And list; I met him in the wood, 't was he himself who brought me here;
 Ask him yourself; if he denies, I'll go and seek my home elsewhere.
 Say what you will, I mean to stay; my wealth shall all your sorrows cure;
 I am a lady as you say, and I will keep my honour pure.
 I thank you for your good advice, but keep it for some future day;
 You may require it all yourself; fear not that I shall lose my way."

With sad forebodings, next, th' unhappy wife
 Gives the year's history of her struggling life:
 "See this poor hut; a palm-leaf thatch atop;
 One *ricinus** post within its only prop;
 How mid such squalor could you bear to stop?
 Baiçākh † (1) begins my misery's calendar:
 Dust-storms sweep by, the suns more fiercely glare;
 But howsoever fierce o'erhead the heat
 I with sore feet must go and sell the meat;
 Ladies may sit 'neath shady trees, but there
 How should I find, alas! a customer?
 E'en in the villages they scarce will buy,
 'Who would eat flesh in Baiçākh?' is the cry.
 These rags ill shield my poor head from the sun;—
 Baiçākh is poison: this for number *one*.
 Jyaiṣṭha ‡ (2) is worse; for fiercer still its rays;
 And I, however thirsty 'neath their blaze,
 Yet dare not set my basket down to drink,
 Or kites will empty it before I think;
 Jyaiṣṭha's a fasting month to me perforce,
 No month of all the twelve to me is worse.
 Next comes Āṣāṛh (3), to soak the fields and roads;
 And e'en the rich in their well-stocked abodes

* The *Ricinus communis*, or castor-oil plant, is in India a tree which is often thirty or forty feet high.

† Half April and May. I have in this passage chiefly followed the text of the 1867 edition; the last edition begins the list with Āṣāṛh.

‡ Half May and June.

Feel, as they watch their stored provisions fail,
The ills which all the year the poor assail.
I trudge to sell my goods from door to door,
Thankful for refuse rice, nor hope for more.
The leeches bite me as I wade the plains;
Would 't were a serpent's bite to end my pains!
Down pours the rain in Ārāvan (4) night and day;
Bright or dark fortnight, which is which, I pray!
But I must bear my basket, wet or fine;
Rags soaked, a never-ending shower-bath mine.
And if the rainfall stops a while o'erhead,
Down come the floods to drown us in our bed.
In Bhādrapad (5) yet fiercer rainfloods fall;
Rivers or streams, one deluge drowns them all.
How can I tell you half our lot of dour?
Brahma was angry, so he made us poor.
Āṣwin (6) is Candī's month, and everywhere
Rams, buffaloes, and goats are slain to her.
All women put their finest dresses on,
All except me; poor Phullarā alone
Must rack her brains for food, or famished die;
With all these victims, who my goods will buy?
Kārttik (7) begins the winter; young and old
Get their warm wraps to shield them from the cold.
Heaven gives good cloth to all save only me;
But some deer's skin my winter cloak must be.
I crouch to warm my blood with head on knees,
Or shiver in the sun and slowly freeze.
Kind Mārgaṣīrṣ (8) of all the months is best:
Now I can eat my bellyful and rest;
Indoors or out, there's food enough, no stint—
Only the piercing cold, death's self is in 't.
I wrap my tatters round me, but they tear,
And, as I clutch them, split and leave me bare.
In Pauṣ (9) the winter's at its height; meanwhile
All men in various ways the cold beguile;
As oil to rub the limbs, or warm attire,
Strolls in the sun or betel by the fire;

All others keep the winter cold at bay,
 And only I must bear it as I may.
 I buy an old torn mat* with venison;
 Its dust is smothering when I put it on;
 Ah! surely fate to women is unjust!
 I scarce can close my eyes at night for dust!
 Then Māgh (10) is dreadful with its fogs and mists;
 Let the poor hunter wander where he lists,
 He finds no deer to catch, for sale or food;
 Nor find I herbs to gather in the wood.
 Oh Māgh's a piteous month for hunting men;
 No one wants flesh, for all are fasting then.
 Phālgun (11) makes most fall ill; but as for me,
 How could I tell you half my misery?
 Fierce is the cold; I pawn in sheer despair,
 For refuse rice, my stone and earthenware;
 My plates and dishes I must all resign!
 Oh what a miserable lot is mine!
 I dig yon hole i' the ground, and when I sup
 Pour the rice gruel in and lap it up!
 In Caitra's (12) month the soft south breezes blow,
 In the sweet jasmine flowers the bees hum low;
 And with the spring's soft influence in their heart
 Maidens and youths are lovesick, though apart;
 All joy save me, but I for some old sin
 Must think of hunger's ravening pangs within."
 The stranger heard to th' end, then said at last:
 "From this day forth these woes of yours are past!
 Think of them as a something now no more,
 Henceforth you share in all my ample store!"
 Her face all soiled with grief and jealous fears,
 Poor Phullarā poured a passionate burst of tears;
 In sudden frenzy from her door she fled,
 And in wild haste to Golāhāt she sped,
 And found the hunter, who in strange surprise
 Stared at her broken voice and streaming eyes:

* The *khosalā* is a coarse mat used by the poor to sleep on, and sometimes also worn for clothing in cold weather.

"You have no sister-in-law, nor rival wife;
 Whom have you quarrelled with in deadly strife?"
 "I have no rival wife at home but *you*;
 Fate has indeed been cruel, you untrue!
 Waking or dreaming—heaven my words will prove—
 You never found me faulty in my love!
 How have you turned your heart to villany?
 Why thus become a Rāvaṇ's self to me?
 Whence this young wife and all her rich array?
 Beware, the ant gets wings, but falls a prey.*
 Kalinga's cruel tyrant watches near;
 He will soon strip you bare, if once he hear."
 "Come, wife, and tell the truth, deceive me not,
 Or I will beat you soundly on the spot."
 "Yama be witness: at our door at home
 A lady stands now waiting till you come."
 Poor Phullarā, when she flew to reach her lord,
 Had with her brought her basket and her board:
 Homeward now start the two, this guest to find,
 But board and basket both are left behind!
 She leads the way in eager hurry back,
 While Kālu,† pondering, follows in her track.
 They reach the hut; 't is filled with dazzling light,
 As though ten thousand moons illumed the vault of night.

With lowly bow of reverence he thus addressed the stranger fair:
 "A poor and lowly hunter I; tell me, bright lady, who you are;
 And why, yourself of brāhman race, or, it may be, of race divine,
 You with your peerless beauty come and enter this mean hut of mine.
 This house betrays my bloody trade; a lady, if she steps within
 This cemetery strewn with bones, must bathe to cleanse away the sin.
 Go home in haste, while yet the sun lingers in yonder western sky;
 Go home, I pray, or slanderous tongues will hunt you with their hue and cry.
 Did you come here, fatigued, to rest? howe'er it be, I pray you, go;
 Phullarā glad will go with you, and I will follow with my bow.

* For this proverb cf. Wilson's translation of the *Sāṅkhyakārikā*, p. 113. It also occurs in Don Quixote, pt. ii, ch. 53.

† This is a frequent abbreviation of Kālaketu.

Think of poor Sitā; 'gainst her will the cruel fiend his victim bore,
 But all th' ordeals she endured could not her once-lost home restore.
 Women's good name is only kept, like an old dress, with ceaseless care;*
 Thoughtlessly handled or exposed too often, each is apt to tear."

The goddess heard in silence all he said;
 And as in shame before him bent her head;
 Impatient now with folded hands he cries:
 "I cannot read your meaning 'neath this guise;
 But be it what it may, I care not, so
 You only leave this house of mine and go.
 'T is yours to keep your name and honour pure;
 Be true yourself, and they remain secure.
 But 't is not well here in such guise to come;
 And why, when questioned, doggedly thus dumb?
 Some noble's mansion your own dwelling is;
 What can you want with a mean hut like this?
 The wealth of kings is round your person hung,
 And yet you stray alone, so fair and young;
 Have you no fear of robbers as you roam?
 Low I implore you at your feet, go home."
 Still stood she dumb; enraged, the hunter now
 Paused not, but fixed an arrow to his bow;
 Then to his ear the fatal shaft he drew,
 Calling the sun to witness ere it flew.
 Lo! the bent bow grows rigid in his hands,
 And like a painted archer, there he stands!
 His palsied muscles mock the will's control,
 And tears proclaim his baffled rage of soul.
 In vain he strives to speak one syllable,
 Body and soul are smitten by a spell.
 In vain his wife would take the bow away;
 He cannot yield it; it perforce will stay!
 The all-gracious Mother now at last they hear
 Speak in her real voice and stop their fear:

* I remember a Calcutta pupil telling me that an old pandit came one day to his father's house, and as he was about to take his seat on the ground his old dress gave way, and he at once quoted this couplet from our poem.

"Know I am Caṇḍī, your true constant friend,
I come to give you blessings without end.
This ancient forest which now darkens round
Thou shalt cut down, and there a city found.
To each man give a cow and rice and land,
And rule thy people with a father's hand;
While every Tuesday shall henceforth be mine,
For solemn sacrifice and worship at my shrine."

Caṇḍī then shows the hunter where a great treasure lies buried in seven jars, and she helps him to carry them to his cottage. The next morning he takes a ring from one of the jars and goes off to a money-changer to turn it into hard cash to meet his immediate necessities. But the neighbour owes the hunter an old bill, and gets out of his way, thinking that he is come to dun him for payment.

Poor Kālu calls, "Where is my uncle, pray?
An urgent need has brought me here to-day."
"Alas!" the wife replied, "too late you've come,
Early this very morn he left his home.
A sudden business called him, to my sorrow,
But he will pay your little bill to-morrow.
Meanwhile we've need of wood, so bring some more,
And by one payment he'll discharge each score."
"I'm very grieved to hear that he's away,
My business will admit of no delay;
I came for ready cash a ring to sell;
Some other friend will serve my turn as well."
Smiling, her manners she began to mend,
"A ring? pray wait a minute, my good friend."
Hearing the sound of gain, by some back gate
Her husband now comes running up elate,
Eager for this new customer with his ring,
And carrying scales and purse for bargaining.
"O nephew, is it you I see at last?
How have the days dealt with you as they passed?"
"Uncle, I start betimes with net and bow,
And roam the woods until the sun is low,

And Phullarā plies her trade, her gains are small,
 And both come home too tired to make a call.
 But I have brought a ring for you to see,
 You'll help me in a great perplexity.
 Deal with me, neighbour, like a generous man,
 Weigh it and please allow me all you can."
 The merchant takes it, and, intent on gain,
 Carefully notes the weight to its last grain.
 "No gold or silver is this ring of thine,
 Only bell-metal polished till it shine.
 Ratis sixteen it weighs—heaven prosper us—
 With two rice grains besides as over-plus;
 Now forty cowries are each rati's rate,
 And twenty cowries pay the extra weight.
 So that makes eight times eighty plus a score;
 Then there's your little bill adds thirty more.
 I dare say part in money will suffice,
 I'll pay the rest in whole or broken rice."
 The hunter thought, "A pretty dream, I wis;
 Are the seven jars at home all false as this?"
 Aloud, "Your offer in your face I fling,
 I'll go and take the fellow back his ring."
 The merchant said: "Five cowries more I'll pay;
 Come let us deal, I'm honest as the day;
 I and your brother oft have dealt, 't was he
 Who told me what a bargainer you could be."
 "Come, give me back my ring, and do not frown;
 I'll show it to some other in the town."
 "I'll add yet fifty more, upon my soul;
 All in good cash, no broken rice nor whole."
 His hands already seemed to grasp the prize,
 But Caṇḍī laughed with Lakṣmī in the skies;
 And a clear voice he heard from heaven which told,
 "Think not to cheat the hunter of his gold;
 Give him seven crores in cash, at once paid down.
 Caṇḍī has given it to him as his own;
 So shall thy wealth be largely multiplied."
 The merchant heard the words, but none beside;

He turned to the hunter, "I was but in jest,
Take these seven crores, and may thy wealth be blest."
He paid him down the coins, all true and good,
And bade him fetch the oxen for the load.
Homeward the hunter hastened with a will,
But the good news flew even faster still ;
Where'er he went he found the farmers there,
And every ox is pressed its load to bear ;
They crowd around the money-changer's door,
And into ready sacks the gold they pour ;
Then to the hunter's home they bend their way,
And there he stores his wealth as best he may ;
While every friend in need receives his fee,
And every heart is glad with sympathy.

I here close the first extract, but the original goes on to describe at some length the hunter's adventures after this accession of good fortune. He obeys the goddess' commands and cuts down the forest and founds the city Gujarāt in her honour ; colonists flock to inhabit it and secure the privileges which he offers them. Amongst them comes one Bhānru Datt, and I add a short passage which describes his introduction of himself. It will show how the poem abounds with picturesque episodes, some of which a little remind the reader of Dickens' wealth of minor characters.

Among the foremost Bhānru Datt comes with choice plaintains in his hand,
And in the rear to back him up his brother-in-law close takes his stand ;
With a broad hem sown on his rags, his pen stuck ready in his ear,
Impudently he makes his bow, " Good uncle, hail ! " as he draws near.
A tattered blanket is his dress ; a quiet smile lights up his face ;
He waves his arms repeatedly, and in loud voice thus pleads his case :
" Hopes of your favour bring me here, under your rule to find a home ;
Learn that my name is Bhānru Datt—you'll know it well in days to come.
The Kāyasthas from far and near below my place are forced to fall ;
In family, judgment, moral worth, I am the leader of them all.
Blood of the three best families flows in my veins free from 'all flaw—
Both of my wives were ladies born, a Mitra is my son-in-law.

All Kāyasthas on either bank of Ganges stream can eat with me ;
I claim them all as kin, and they give us their daughters willingly.
My family's stock has many shoots—wives, mothers, brothers ! it makes
me pant !

Six sons-in-law with families—seven houses is the least we want.
Please give me oxen and a plough, let basket, pedal, fan be sent ;
My gracious lord will nowhere find a worthier recipient."

But, like Sancho in his island, the hunter has little knowledge of the world, and his officials, Bhāru Datt especially, grievously oppress the people ; at last his feudal lord, the King of Kalinga, invades the province, and Kālaketu is conquered and thrown into prison. The goddess Candī, however, appears in a dream to the king, and her votary is restored to his people ; and at his death he leaves his little kingdom to his son.



II.

The second part of "Candī" begins, like the first, with the fall from heaven of the nymph Ratnamālā, who, for a forgetfulness in her dancing before Siva and Durgā, is condemned to be born as a mortal on the earth. She is agonized at the sentence, but Durgā promises to protect her, and bids her spread her guardian's worship wherever she is. The nymph is accordingly born as Khullanā, the daughter of Rambhāvatī, who is the wife of Lakshapati, a rich merchant in Iechāni, in the district of Bardwān.

For seven months Rambhāvatī feeds her herself;
She was overjoyed when she saw her child's first teeth.
When the year was complete the child runs about from place to place;
She eagerly puts on various kinds of ornaments.
Two, three, four, five years go by,
She plays in the dust with her girl-friends.
In her fifth year they pierce her ears,
And every day she puts on beautiful dresses.
Khullanā grows from day to day;
When six years had passed, one could not describe her complexion,
She was beautiful without any ornaments.
One cannot give any simile for her, she is the furthest limit of beauty,
the moon shines in her face.*

As she grows up to girlhood, her parents anxiously look in all directions for a suitable son-in-law; but the years pass by and Khullanā still remains unmarried.

In the meantime Dhanapati, a merchant of the neighbouring town of Ujāni, had married Lahanā, the daughter of Lakshapati's eldest brother. They had no children, but Dhanapati was high in favour with the rāja of the district.

* I follow the text of the 1867 edition.

The following adventure introduces him to the reader :—

The merchant and some gay young friends forth sally one bright holiday,
 Bearing their pigeons in their hands, to wander in the fields and play.
 Leaving their pālks they alight and fly their birds in aimless fun,
 Their garments and their ornaments slip down unnoticed as they run.
 Then "Let each hold the female bird," he cries, "and let the other fly,
 And whosoever bird comes back the first shall win the victory."
 The city lads troop round to see and clap their hands in wild delight;
 Up flies the merchant's pet white bird, nor lag its fellows in their flight.
 Each player holds the female bird in his left hand a prisoner fast,
 While the male pigeons soaring up dart to and fro in hurried haste.
 None had as yet turned back, when lo! a falcon hovers in the skies :
 At the fell sight the birds disperse, each for dear life in terror flies.
 Flies like the rest the merchant's 'white,' and towards Icchāni speeds
 its way;

Through thorns and briars, with upturned face, its master follows as he may.
 Holding the female in his left, he calls and calls, but calls in vain;
 Walls, fences, ditches stop him not, he struggles on through grass or cane,
 And close behind his brāhman friend Janārdan toils with might and main.
 Just at that moment Khullanā was playing, by a strange good hap,
 With some girl-playmates out of doors, when drops the pigeon in her lap;
 She covers it beneath her dress, and while the rest in wonderment
 Crowd round about her, she runs home to hide the prize good luck has sent.
 The merchant follows after her, charging her with the robbery;
 "Why have you stol'n my priceless bird? were I to lose it I should die.
 Come, give it back, for, if I'm forced the theft in earnest to report,
 I am the merchant to the king, and great my influence at the court.
 Come, give it back, and end the jest; I see it hid beneath your dress.
 You know I must not venture force, 't would break all rules of politesse."
 Smiling, she whispers to herself, "My cousin's husband, who can doubt?"
 And then aloud, "Your favourite bird you must e'en learn to do without.
 It will not be your meal just yet; thank heaven you 'scape that guilt to-day;
 It grieved my heart to see you run like some low fowler for his prey.
 It came a suppliant to my breast—a suppliant is inviolate;
 This is a rule which overrules e'en merchants of the royal gate.
 Still, if you'll turn a suppliant too, and all these highflown airs forget,
 And come with straw between your teeth, I may give back your pigeon yet."

The merchant, guessing who the girl must be,
 Takes smiling leave; and, sitting 'neath a tree,
 Hears all the neighbouring gossips' tongues astir,
 But scandal's voice has only praise for her.
 Then to his brāhman friend he turns for aid,
 "Try your best skill to win me this fair maid."
 Proud of th' important message which he bore,
 Janārdan hastens to the father's door.
 There he is welcomed with the honours meet,
 A seat is brought, and water for his feet;
 And the pleased father shows his eldest son,
 And names his other children one by one.
 Still some vexed pride inflames the Brāhman's mind,
 Proud of the embassy he kept behind:
 "Is this your welcome for an honoured guest?
 Where are your robes, pān, sweetmeats, and the rest?
 Am I not come on marriage business bent,
 With offer of a noble settlement?
 Your daughter there is twelve years old, I hear;
 And still unmarried—can I trust my ear?
 Happy that father who has safely given
 His daughter to a husband when she's seven;
 She needs no dower to lure the buyer's eyes,
 Kind speeches are enough with such a prize.
 Happy, too, he who weds his child at nine,*
 He saves the funeral honours for his line,
 And for himself wins happiness divine. }
 But you, poor dreamer, blind in heart and brain,
 Have let ten years, eleven, pass in vain.
 Nay, worse than this, you've let the twelfth year come,
 And still she lingers in her father's home.
 A girl of twelve unwed!—remember hell,—
 You as the father are responsible."

The father answered: "You speak well; I will do all a father should.
 Look for some fitting son-in-law in Bardwān or its neighbourhood."

* Girls should be only married in their *odd* years.

Of eligible sons-in-law Janārdan then recounts the list,
 But none are worthy of the prize; each is found wanting and dismissed.
 "Of all the merchants of renown on either side of Ganges' stream,
 Like Dhanapati none I find—in wealth, rank, virtue, none like him.
 Ujāni is his native place, the foremost merchant of the land,
 Pious to brāhmins and to gods, like Karna liberal of hand;
 Truthful and just in all his ways, of dramas fond and poetry;
 Lives not on earth the son-in-law worthy of Khullanā but he."
 The father heard with gladdened heart the praise of such a paragon:
 "Arrange the marriage if you can, forthwith secure him as my son."
 Meanwhile, concealed behind the door, his wife o'erheard the conference;
 Little did she approve the scheme, and vehement was her dissidence.
 "How could you ever give consent or waste your breath with such a man?
 I will not sell my child like this—was ever such a monstrous plan?
 What's all your boasted learning worth? it only makes you more a fool;
 Think of my giving up my child to bear a hated co-wife's rule!
 Lahānā's tempers and her storms—'tis not your learned books can show;
 What your own brother's daughter is, who half so well as I can know?
 A foolish thing is this you've done; you've heaped disgrace upon your head;
 How will you show your face abroad or bear the taunts which will be said?
 I'd rather tie her round my neck and plunge with her in Ganges' wave,
 Than give her thus to misery, a hated co-wife's drudge and slave.
 Oh do not listen to the scheme, nor let your judgment be beguiled;
 With such a tigress in the house, what would become of our poor child?
 Khullanā's like a gentle fawn, and would you for a flattering tongue
 Tie such a noose round foot and neck, and do your daughter such a wrong?
 Give her the husband she deserves, so shall our daughter's heart rejoice,
 You shall gain merit by the deed, and men will praise you with one voice."
 "It cannot be,—the astrologers have read the story of her life,
 'Tis written in her horoscope that she must be a second wife."

The mother feels her last appeal is spent,
 And gives reluctantly a sad consent.
 This hindrance smoothed, the father next in haste
 Invites the future bridegroom as his guest.
 He spread a bright red blanket for his seat,
 Water one brought, another washed his feet.

Rambhā in secret scrutinized his face,
And sent to call the matrons of the place.
From street to street the maid the message bore,
And trooping come the gossips to the door;
Their garments in disorder and their hair
Loose streaming in their hurry to be there;
This had one bracelet and one anklet on,
That had one eye with powder, one with none;
One leaves her hungry babe, nor heeds its cries,
One bears her baby with her as she flies.
The invitation comes by name to few,
But all the neighbours hear and flock to view,
And each is welcomed with the honours due. }
Each sees the bridegroom as he sits in state,
And every one wends homeward, heart and soul elate.

The author next describes the angry grief of Dhanapati's childless wife Lahanā, when she hears from her neighbours that he is thinking of a second marriage, and that the new wife is to be her own uncle's daughter. At first she upbraids her husband with his inconstancy:—

“You have forgotten all your vows, but not for fault of mine; 't was fate,
Who made not woman's youth and life run side by side, of equal date.
When the sun sets, the lotus fades nor stays to see itself undone;
But, when the palm has lost its youth, its withered leaves still linger on.”

She is, however, consoled by the gift of a silk dress and five pans of gold to be made into a bracelet. The ojdhā or astrologer is next sent for, and he goes with Janārdan, the family priest, to the house of the bride's father to fix the day for the marriage. The astrologer announces that the next year, as a 'seventh year,' will be very unlucky, which terrifies the father, as his daughter will then be twelve years of age. The marriage, therefore, is hastened in order to fall within the current twelvemonth, and they finally fix on the 21st of the current month, Phālgun* (which corresponds to part of our February and March). The poet now proceeds to describe the marriage itself, beginning with what takes place in the bride's house:—

* The day of the asterism Uttaraphalgunī.

Lucky the hour and lucky is the day,
 And all the household wear their best array;
 By Rambhā's care, in garments turmeric-dyed,
 The daughter's seated by her father's side.
 And now the matron-world come flocking in,
 Their shouts of *Ulu* rise in cheerful din,
 While the invited guests from far and near
 Come trooping up to share the festal cheer.
 The drum, lute, pipe, gong, cymbals, conch, and bells—
 Every known instrument the concert swells;
 The deafening sounds the house tumultuous fill,
 While dancing girls display their agile skill.
 Next, to the Sun the offerings due are given,
 To Gaṇeṣ, Brahma, and the planets seven,*
 And her † who guards the children, power benign,
 The churning stick set upright as her sign;
 While chanting priests the Vedic texts repeat,
 And the nine offerings place in order meet—
 Earth, perfumes, stones, rice, dūrbā grass, and flowers,
 Fruits, ghī, and curds—to please the heavenly powers.
 Next silver, gold, a mirror for the bride,
 And pigments, yellow, red, and black, beside;
 Cowries and shells, whose hues were ne'er surpassed,
 And a full dish, with lighted lamps, the last.
 In a clear voice the Brāhmans chant the Ved,
 The while Janārdan binds their hands with thread.
 Next to the Mothers ‡ offerings are addressed,
 To Ruci, Gaurī, Padmā, and the rest,
 And to the Nāndīmukhs § are set to fall
 The seven due lines of ghī along the wall;
 While Rambhā with her pitcher hurries round,
 Placing the auspicious water on the ground.

* The *grahas* are properly nine, as the ascending and descending nodes are included in the number.

† *Saṣṭhī*, i.e. Durgā, as guarding on the sixth day after birth, when the chief danger for mother and child is over.

‡ The sixteen *Mātris*.

§ A particular class of deceased ancestors, in whose honour a special sign is traced with ghī on the wall.

We have next a curious chapter describing the charms which the mother employs in order to secure her daughter's influence over her husband after her marriage. She takes the cord from a buffalo's nose, and a lamp sacred to Durgā, which the servant had previously buried in the ground; this will ensure his being as docile as any animal whose nose is pierced.* The entrails(?) of a snake are next procured from a snake-catcher's house, and the gall of a *rohit* fish caught on a Tuesday. A cow's skull is brought from a cotton-field, on which the merchant is to be made to stand for twice twenty minutes; he will then be dumb as a cow, however Khullanā may scold him; and a friend of hers, a brāhman woman, brings her some asses' milk and curds† in a half-baked dish to complete the charm.

Meanwhile, like Kāma's self impersonate,
In his own house the merchant sits in state;
Brāhmans recite their praise, the *nāch*-girls sing,
And with the shouts of friends the buildings ring;
All that can bring good luck you there might view,
Each good old custom's honoured as was due,
Unbounded is the hospitality,
And every Brāhman gets an ample fee.
Then at the hour when the sun's rays decline,
And, raising dust, return the homeward kine,
With jewelled neck and wrists and flower-crowned head,
And all his limbs with saffron overspread,
He mounts the dooley; loud the dance and song,
And bards sing praises while it moves along;
The slow procession streams a mile or more,
The city's deafened with the wild uproar;
Loud boom the elephant-drums, as on they go
In battle order as to meet a foe.
Meanwhile, advancing from the other side,
The followers of the brother of the bride
Come in strong force; the two processions meet,
And loud the crash and jostling in the street.

* Two other ingredients are mentioned about which I am doubtful, *pākudī-gāchhe* (or, as in the other edition, *kākadi-gāchhe*) and *kāi āmalāti*; they may mean 'hemp-stalks' (*pākāṭi*) and some preparation of myrobalans.

† The second edition has 'snakes' curds.'

Hard words are bandied first; then, as they close,
 They seize each other's hair and rain their blows;
 They pelt with clods, and fiercer grows the fight,
 But still the bridegroom's party keep their light.
 But Lakshapati, hearing of the fray,
 Hastens these angry passions to allay;
 He grasps the bridegroom's hand with welcome loud,
 And bears him home in safety from the crowd.
 With tears of joy he first embraced him there,
 Then put the wonted perfumes on his hair,
 On the red blanket made him take his seat,
 And had the water brought to wash his feet,
 And gave him bracelets, sandal, gems, and rings,
 To mark the honour which his presence brings.
 Next Rambhā comes, and her glad welcome pays,
 With all the forms enjoined from ancient days;
 His feet are washed, the *arghya* dish brought in,
 And curds flung over him good luck to win.
 Next with a string she measures, as he stands,
 His under-lip and measures both his hands;
 Then with the selfsame string she ties him round
 And knits him fast to Khullanā, captive-bound;
 Seven times she winds the thread in tangles fast,
 And loops the end to Khullanā's skirt at last—
 A certain charm, so ancient dames have told,
 He will be silent howsoe'er she scold.

Next comes the giving of the bride: the Brāhmins on their seats rehearse
 In solemn tones before the crowd the Veda's consecrated verse;
 The nāch-girls dance and play and sing, no voice in all the throng is mute,
 While loudly sound the kettledrum and tambourine and conch and lute.
 Then round the bridegroom on a throne they bear her to the canopy;
 With smiling looks the happy pair now face to face each other see.
 From her own neck she takes the wreath and puts it round him with
 her hand,
 Loud are the shouts of all the friends, the *ulus* of the matron band.
 The father then takes kuṣa grass and Ganges water freshly poured,
 And, calling Durgā to attest, makes o'er his daughter to her lord;

And, the new kinsman welcoming, he gives him presents manifold,
Elephants, horses, litters, cars, silver, and costly robes, and gold.
Again the burst of music sounds, the Brāhmans bind and loose them both;
Then on Arundhatī* they gaze, type of unwavering wedded troth;
Their parched-rice offerings next they pay to the star Rohiṇī and Sōm †;
Last to the sacred fire they bow, the guardian deity of home.
Then they are brought within the house, and there the husband and
the wife
Together eat the sugar-milk, the handsel-meal of married life. ‡

Rām's the first sound that wakes the new-born day;
The bridegroom rose his daily rites to pay;
The laughing relatives around him close,
And claim th' accustomed largess as he goes;
Then crowned with wreaths they seat the happy pair,
And all the maidens bring their presents there.
Some satins, silks, or sandal's richest smells,
Some fill the betel-box with cowrie-shells,
And gems for th' husband, and—auspicious sight!—
Rare shells with convolutions to the right!
Loudly the drums and conchs and tabours bray
To speed the parting bridegroom on his way;
The mother, as to take his leave he stands,
Puts the 'five jewels' § gently in his hands.
Prostrate before his fath'r-in-law he bows,
Then mounts the palanquin and leaves the house.

After spending some days at home in making festivities with his relations and friends, Dhanapati one day went to the Rāja's court to pay his respects. He finds that the Rāja has lately received from a fowler two

* A star in the Great Bear, also the wife of the seven ṛshis.

† The moon.

‡ The first, and also the last, meal which the husband and wife eat together.

§ These are the five precious things—gold, silver, pearls, crystal, and copper. See Kathās. S., ch. 77.

marvellous birds, a sārī* and a parrot, versed in all kinds of knowledge, and is desirous of procuring a golden cage to hold them. Such a cage can only be made in Gauṛ, the old capital of Bengal; and as Dhanapati arrives, by his ill fortune, at this juncture, he is peremptorily sent off to Gauṛ on this errand. He has to proceed at once, without being allowed to return to his house; he can only send a hurried line to Lahanā, entrusting Khullanā and the household to her care. He arrives at Gauṛ, but finds continual obstacles and delays while the cage is being constructed, and he remains there many long months.

At first the two wives, left alone in the house, lived in perfect harmony together: Lahanā acted as the affectionate elder sister; she cooked her choicest dainties for Khullanā and devoted herself to making her happy. But this state of things did not last long; the maidservant Durbalā saw with disgust the unusual concord, and determined in her mind to do her best to put an end to it. "Where the two co-wives are not quarrelling, surely the maid in that house is crazy; I will carry tales of one to the other, she will love me like her own life." Durbalā soon kindled Lahanā's latent jealousy, as she warned her of her coming loss of influence when the merchant came home from his journey: "he will be the slave of her beauty; you will be only mistress in the kitchen."

Lahanā, in her despair, bethought her of an old friend of hers, a brāhman woman named Līlāvātī, who professed to be well versed in philtres and charms; and she despatched Durbalā to her with a message and a rich present of plantains, rice, and cakes, with fifty rupees as a fee and some bright new cowries and betel-nuts. "Durbalā took two from these last on her own account, stuffing one into each cheek. The porters go before and behind, and she in the middle; slowly, slowly she marches, swinging her arms and gathering some campak flowers as she goes."

She left the writers' quarter on the left,
 And elated she entered the brāhman's quarter.
 She arrived at the house of the brāhmaṇī medicine-woman,
 She calls loudly at her door for the lady Līlā.

* *Turdus salica*. These two birds are often mated in Hindu legends. For a similar mating compare the traditional attachment between the *couleuvre* (adder) and the *murène* in Provence, see Mr. J. B. Andrews (*Revue des traditions populaires*, tome ix, p. 335, 1894). Cf. *infra*, p. 30.

She gives her presents and pays her respects,
And Līlāvati with kindly greeting takes her by the hand.
She asks her for the news about her mistress,
“You have not been here, Duryā,* for many a day.”
Durbalā told her the whole story,
“She wants some private talk with you.”

When Līlāvati arrived, Lahanā poured out her griefs: “No husband in the house, a co-wife set over her head—trouble heaped upon trouble!” Līlāvati laughed at her disconsolate friend’s sorrow. “Why are you so downcast at one co-wife? I have six co-wives at home, and think nothing of it!” She then described how she kept her mother-in-law and all her rivals quiet by means of her spells, and how her potions had completely subjugated her husband to her will. A long account follows of the various spells which she recommended her to use; but she especially recommended to her the spells of cheerfulness and gentle words.

“She who would win her husband’s love must wait on him with smiling look,
Not lose her beauty at the fire, for ever drudging as his cook;
If thoughtless of her husband’s wish, to all his interests blind and cold,
The young wife is a constant care, just like the miser’s hoarded gold;
Or if her tongue is never still, of what avail will beauty be?
Vain the silk-cotton’s crimson flowers without the scent that lures the bee.
Brown is the musk, the queen of scents; ’t is sweetness wins the surest love,
And the black kokil, by its song, enchants all listeners in the grove.
Test for yourself th’ advice I give—be gentle words henceforth your art;
They are the best and surest pit t’ ensnare that deer, your husband’s heart.”
Lahanā answered: “Gentle words? good heavens! I know not what they mean;

I was a single wife too long, mine the sole rule the house within;
I cannot meet this altered lot, my heart through fortune’s spite is sore;
Truly my cocoanut is spoiled, water has soaked it to the core!
No gentle words I needed then; and, if my husband scolded me,
I beat the board about his head and stormed in louder tones than he.
Talk not to me of gentle words; tell me some better means, I pray—
Oh what a sudden scurvy trick was this for destiny to play!
See, I am utterly undone, the snake has bit me in the eye;
Where can I bind the bandage tight to stop the poison’s agony?”

* A colloquial abbreviation of Durbalā.

Līlāvati now begins to doubt as to the potency of her spells in such a desperate case as the present one; and the pair finally resolve to forge a letter as coming from the absent merchant to his elder wife at home. In it he is represented as lamenting his long absence and the continual expense it involves, and he asks her to send him some of Khullanā's gold ornaments; while Khullanā herself is to be set to tend the goats, and to wear the meanest clothes, and to sleep in the shed where the rice is shelled, in order to avert the malignant machinations of the demons. By this device the two conspirators hope that Khullanā's beauty will be spoiled, and thus her influence over the merchant brought to an end.

Ten days she kept the letter in its place,
 Then went to Khullanā with a fond embrace,
 With downcast looks and many a lying tear:
 "O sister, can I tell you what I hear?
 Hear for yourself this letter full of woe—
 How can you hope to 'scape this cruel blow."
 She read the lines, but only smiled—she knew
 The letter had a look that was not true.
 "I have no fear, good sister," answered she;
 "Who has been writing this to frighten me?
 My husband forms his strokes in different wise—
 Who has been tricking us with forgeries?"
 "Surely our lord dictated what is writ,
 Although another's hand indited it;
 Think of the many servants he has got,
 Ready to do his bidding on the spot.
 You must e'en tend the goats as best you may;
 His orders, like the king's, brook no delay."
 "Crowned as a bride I came, unthinking, glad;
 How short an hour of wifehood have I had!
 What fault of mine deserved such punishment?
 Why such a cruel letter has he sent?
 Go, Lahanā, mind your own concerns in peace,
 And all these domineering meddlings cease."
 "Little you know, you rākshasī accurst;
 Ill was the hour you showed your face here first;

The king the order gave which caused the ill,
That hateful cage which keeps the merchant still;
'T is this that sends you out the goats to tend;—
Blame your own fate, not me, and there's an end!"

"Then if that letter is our lord's, his own,
Where is the messenger, who brought it, gone?
Of all the servants whom he took to wait,
Has even one been seen within our gate?"

"To make the cage he has not gold enough;
Three servants came, impatient to be off;
They took the gold and vanished in a trice—
You were too busy at your favourite dice.
Two wives like us, left husbandless alone,—
I fear we're sure to quarrel while he's gone.
You married him for his wealth—you know 'tis true,—
Am I to be your slave and wait on you?"

"Childless old woman, if you thus presume,
I'll beat you, as your mistress, with my broom."

"Durbalā, you have heard this forward chit;
Shall she go on and I submit to it?
But yesterday she left the nursery,
And now she dares to bandy words with me!"

Each shook in wrath her bracelet-jangling arm;
The neighbouring wives come running in alarm.
By sad mischance, poor Khullanā's hand, though weak,
Came in collision with the other's cheek;
The touch was slight, but Lahanā's fury rose,
And, all on fire, she dealt her angry blows;
Each stormed and cuffed, and pulled the other's hair,
In vain the neighbours tried to part the pair;
Helplessly wondering, they watched the fray,
And Lahanā's tongue soon drove them all away.
Each on the other then her anger bent,
Their armlets, anklets clashed, their clothes were rent;
Like showers of hail their mutual blows fell fast,
But Khullanā was overpowered at last.
In vain she called her absent husband's aid,
Lahanā listened to no word she said;

She strips her of her bracelets and her rings,
 Torn from her head her wreath and pearls she flings,
 Her anklets, armlets, zone, away she bears,
 And from her waist her silken *sāri* tears.
 Poor Khullanā stands of all her pride bereft,
 Only her iron ring of wifedom left;*
 Thirsty and tired and weeping, there she stands,
 A rope tied tightly round her neck and hands.
 E'en Durbalā feels compassion as she weeps,
 And brings some water for her thirsty lips.
 Gently she thanks her in a grateful tone,
 "O Duyā, but for you, my life had gone."

Low at her feet she falls and weeps: "Oh help me in my loneliness;
 I come with straw between my teeth, a suppliant in sore distress.
 I have no friend nor kindred near; my husband, he is far away,
 And Lahanā in the empty house tiger-like rages for her prey.
 O Durbalā, I rest on thee, be thou my help for pity's sake;
 Go tell my mother, as from me—'t was she who made the sad mistake—
 'Your daughter Khullanā is dead—oh what a wondrous gain you got
 When to her fate you sold your child!—abide in joy and sorrow not.'
 And tell my father, here alone, through Lahanā's tortures I expire—
 'T was his own hand that ruthlessly threw his poor daughter in the fire."

Durbalā. She punishes the least offence with blows,
 For a small fault she'd cut off ears and nose;
 I must not vex her—you must wait, I say,
 I'll take your message when I find a way.
 In the meantime be patient and submit,
 And feed the goats, if she insists on it.
 I'll take your message safely—never fear—
 And in a trice your father will be here."
 Next Lahanā came, her harsh command to press,
 While Duyā brushed the mud that stained her dress;

* This is the iron ring always worn on the left hand of a married woman; it is laid aside in widowhood.

The staring neighbours gather from the town,
And Līlā counts the goats and writes them down.*
Says Lahanā : " I will mark them every one,
That any changeling stranger may be known ;
And should one die, if I the body see,
I will say naught, and she from blame be free."
Poor Khullanā, helpless in her bitter woe,
Put on her rags and sadly turned to go ;
Durbalā only showed a little care,
And brushed the dust while Lahanā bound her hair.
Slowly she goes with leaves her head to shade,
And in her hand a simple switch was laid.
The goats run scampering, heedless where they roam,
And angry farmers storm to see them come.
Her flower-like body in the sun's fierce heat
Seems withering up, her clothes are steeped in sweat.
A river stops her—urged by greater dread,
She carries every goat across its bed ;
Next comes a wood in sight, beneath the boughs
The hurrying goats disperse themselves to browse ;
She hears the wolf's sharp howl, and wild with fear
Runs to and fro to show that she is near ;
The *kuç* grass with its needles stabs her foot,
And drops of blood betray her devious route.
Wearied at last, she sits beneath a tree
Watching the goats stray heedless o'er the lea.
At length she stirs herself at evening-fall,
And drives her goats together to their stall,
Then waits for Durbalā to bring her fare,
All that the stingy Lahanā can spare.
Coarse was the meal—an arum leaf for dish—
Old refuse rice, poor pulse, and common fish ;
Tough egg-plant stalks, of withered gourds a slice,
But ne'er a pinch of salt to make it nice.

* In the original there here follows a long list of the names of the goats, filling ten lines—Mālatī, Bimalā, Dhūli, etc. It is an interesting illustration of St. John, x, 3, " he calleth his own sheep *by name*."

Khullanā, weeping, eats as best she may,
 Swallows a part and throws the rest away,
 While Lahanā comes and watches at her side,
 And scolds her for her daintiness and pride.
 On her straw bed she lies each weary night,
 And leads her goats afield each dawning light.
 Some rice, half dust, is in a bundle tied,
 And thus the day's provisions are supplied.
 Carrying her switch in hand she wanders slow,
 And on her head a leaf to cool her brow.
 Under pretence of bringing water there
 One morning Durbalā hurried after her.
 "I saw," she cried, "your parents yesterday,
 And told them all, but nothing could they say.
 Your mother grieved the doleful story heard,
 But good or bad she answered ne'er a word;
 And your old niggard father, I declare,
 Sent you some paltry cowries—here they are."

.
 At length the spring came down upon the woods,
 And the spring breezes woke the sleeping buds;
 The season sends its summons forth to all,
 And every tree hangs blossoms at its call;
 The drunken bees feel waking nature's power,
 And roam in ecstasy from flower to flower,
 Just as the village priest, the winter done,
 Wanders elsewhere to greet the vernal sun.
 Amidst the leaves she hears the cuckoo's voice,
 And the known note makes all her heart rejoice.
 "Oh will my lord come back," she cries, "to-day?
 He has been gone a weary time away."
 But while she counts the months, by chance she sees
 A parrot and a sārī in the trees;
 Loud she upbraids them—they had done the wrong,
 Their luckless cage had kept her lord so long.
 "That golden cage, that whim of yours, in truth,
 Has made poor Khullanā widowed in her youth;

You drove my lord from home, and I forlorn
Was left a cruel co-wife's drudge and scorn.
She grudges me my food, or clothes to wear,
I wander keeping goats in my despair.
Have you come here to wreak your angry will
Because that cage remains unfinished still?
Take care, be wise, my patience has a bound,
I may turn fowler, reckless how I wound;
I may ensnare the parrot in the tree,
And leave the sārī widowed just like me.
But if you feel compassion for my pain,
List to my prayer, fly back to Gauṛ again,
My husband seek, and pour into his ear
The tale of all the miseries which I bear."

At last the goddess sends a dream to Lahanā which alarms her, and she fetches Khullanā back and begins to treat her more kindly; and, by a similar dream, she reminds the merchant of his forgotten home duties. He has been wasting time on his own pleasures during his long stay of more than a year in Eastern Bengal, under the pretext of watching the construction of the cage. Warned by the dream, he delays no longer, but returns with the cage, and is welcomed by the Rāja with every honour.

Lahanā hears the news, and sore dismayed
Turns for some help to her deceitful maid:
"The master has at last come back, I hear;
Khullanā will bewitch his mind, I fear:
Where are the ointments, charms, and philtres stored?
Help me, I pray, and win me back my lord."
Durbalā brought the box, well pleased to tell
The mystic uses of each drug and spell;
But while her mistress tries each charm in turn,
She breathless runs poor Khullanā's thanks to earn.
"O little mother, let me kiss your feet,
Come out and hear the music in the street;
Your hope's fulfilled, my lord's come home at last,
And your long night of misery is past.

I have no mistress now but only you,
I am all yours—you know my words are true.
I'll bear you witness what your griefs have been,
I've vexed my inmost heart for what I've seen.
Show him the rags and switch; disprove her lies,
And make her presence hateful to his eyes,
Multiply all her misdeeds as you please;
Faint heart ne'er brought a rival to one's knees."
Poor Khullanā smiled to hear such comforting,
And gave the girl in gratitude a ring;
Then Duyā rose and brought the jewel-case,
And straight unlocked its stores before her face,
While she adorned her mistress with the best,
And with art's utmost skill her person dressed,
Rings, gold, pearls, jewels—what can art do more?
When lo! they hear the merchant at the door!
He bids farewell to his attendant train,
And calls for his wife to greet him home again.
Khullanā comes at once her lord to meet,
And pours a stream of oil before his feet;
But she was as a stranger to his eye,
Some nymph, perhaps, come down from Indra's sky;
His compliments but pained her as she heard,
And with head bowed she answered ne'er a word.
Covering her face she turned within at last,
But Duyā heard behind the door what passed,
And eager to be friends with both she flew
To tell th' expectant co-wife all she knew.
"Oh have you heard, my lady, what has come?
My lord, thank heaven! has safely reached his home,
And who but Khullanā, forward minx though prim,
Has rushed to be the first to welcome him!
She with her youth, best clothes, and fineries,—
What an unfair advantage 't was to seize!
She never asked your leave, but ran to th' gate,
Eager to be the first at any rate.
Had we but had a wiser lord, alack!
He would have scorned her tricks and thrust her back."

Lahanā begs Durbalā to finish adorning her, and thus arrayed she hastes to make up for her lost time; but when she comes before the merchant, he appals her by asking her who was the beautiful stranger whom she had already sent before her to give him the first welcome. Lahanā pours out her complaints.

“When first you went, a long and weary age,
Sent by the king for that unlucky cage,
You left young Khullanā in my special care,
No thought and no expense was I to spare.
I did my best—so much I will aver—
But little was the help I got from her.
She never stirred to cook the household fare,
Nor lent a hand to help me with my hair;
Dress her one thought or cooking something nice,
Or with some idle friends to play at dice.
I used to dress her out; my gems and rings
She wore as if they were her proper things;
No moment from her constant claims was free,
Durbalā had no time to wait on me;
On every choicest dish she must be fed,
And at unheard of hours her meals were spread.
She never cares to pay a visit home,
Nor lifts her hand to have her mother come;
To spend the money is her only thought,—
Fancy the waste and mischief she has wrought!”
Her outburst well her lord could understand,
And slipped a golden bracelet in her hand.

The merchant then arranges that Khullanā is to prepare a special feast for himself and his friends, and, in spite of all Lahanā's machinations, it all turns out as he wishes.

III.

KHULLANĀ'S ORDEAL.

The merchant Dhanapati was one day playing backgammon with some friends, when his family priest entered and reminded him that the first anniversary of his father's death was near at hand, at which time he would have to offer the customary ancestral sacrifice called the grāddh. Dhanapati, who had been absent on the king's commission in Gaur when his father died, determines to perform the rites with every mark of honour; and he invites all his kinsmen and the principal members of the merchant caste in all the neighbouring towns to be present. They come in great numbers and assemble at his house on the appointed day. Dhanapati performs the grāddh, and then follows the description of the reception of the guests.*

The grāddh was over and the Brāhmans gone,
 Loaded with costly presents every one,
 When, full of care, his way the merchant wends
 To pay due honours to th' assembled friends.
 How shall he likeliest give the least offence,
 To whom presume t' assign the precedence?
 Cānd is the first in character and race,—
 Cānd is the one who best deserves the place.
 'Tis Cānd to whom he turns the first to greet,
 And brings the water first to wash his feet,
 Then draws the sandal-mark upon his brows,
 And round his neck the flower-wreathed garland throws.
 But Çāṅkha Datt in sudden wrath out burst,
 "I in these meetings am by right the first.
 Lo! Dhūsha Datt can witness how of late
 His father's grāddh he had to celebrate;

* The original has a description of the grāddh which I omit. A full account of the various ceremonies is given in Colebrooke's Essays, vol. i.

Full sixteen hundred merchants, one and all
Of stainless credit, gathered in his hall,
Yet I was first of all that company ;
Too much good luck has made you blind, I see.”
Retorts the merchant, “ First, I grant, you were ;
But why so ? Cānd, I warrant, was not there.
His wealth and virtues are alike untold,
Even his outer court* is filled with gold.”
At this Nīlāmbar sneers, “ And think you, then,
That gold can purchase everything for men ?
His six poor childless wives bemoan their fate,—
Can gold light up a house so desolate ? ”
“ I know you well, Nīlāmbar,” Cānd replies,
“ Your father too,—there’s many a rumour flies.
He used to sell myrobalans, fame avers,
With all the city’s scum for purchasers.
His cowrie-bundles, with a miser’s care,
He stowed away here, there, and everywhere ;
He’d stand for hours, and then, the hustling o’er,
Go home and dine, with ne’er a bath before.”
“ Well,” says Nīlāmbar, “ well, and why this din ?
He plied his lawful trade,—was that a sin ?
And then the snack which you his dinner call,—
A sop of bread or plantain, that was all.”
Nīlāmbar’s son-in-law, Rām Rāy by name,
Now interposes to divert the blame :
“ If we’re to wrangle on a caste affair,
Had we not better turn our thoughts elsewhere ?
When a young wife keeps goats in woods alone,
Is there no loss of caste to anyone ? ”
At this around the room a murmur went,
One whispers and his neighbour nods assent,
And then Rām Rāy, to deepen the offence,
Called for the Harivaṃṣa’s evidence.

* The *mahals* are the different compartments into which a Hindu mansion is divided, each containing its garden with rooms round it on all four sides.

All sat awaiting what would happen next,
 While the old Brāhman read the sacred text;
 The unfriendly merchants laughed or jibed aloud,
 While Dhanapati sat with head low bowed.

A passage is then read from the *Harivaṃṣa* which illustrates, by the story of Ugrasena's queen, how dangerous to female chastity lonely wanderings in the forest may prove. Rām Kuṇḍa then proposes that the passage from the *Rāmāyaṇa* should be read which describes how Rāma, after rescuing his wife Sītā from her imprisonment in Lankā, only received her again after she had proved her purity by entering unharmed a burning house of lac.

Then Alamkāra Datt next wags his tongue:
 "Our host may well suspect there's something wrong;
 His wife kept goats and wandered without let,—
 Who knows what drunken ruffians she has met?
 So let her pass the ordeal; till that's done,
 Who'll taste the food she cooks? Not I, for one.
 Or if the ordeal's risk unwelcome be,
 Then let him pay a lac and so be free."
 Here Lakshapati* threatens: "I shall bring
 The whole affair at once before the king."
 Then Çaṅkha Datt: "Has pride your heart so filled
 That you must play the king upon the guild?
 Take care, for Garuḍ's† son his caste defied,
 But the sun scorched his wings and tamed his pride.
 If it's the king to whom we must resort,
 Let us all go in a body to the court;
 But kings know more of criminal penalties,
 These caste disputes the caste itself best tries.
 Duryodhana, they say, though stout and brave,
 Scorned the advice of ten, and found a grave.

* Dhanapati's father-in-law.

† The king of birds; his son was Sampāti.

It still holds true; if ten your conduct blame,
And you stand out, then woe betide your fame!"
Meanwhile the host, while loudly thus they brawl,
Steals out dismayed to scold the cause of all.

"What craze possessed you, Lahanā, to send your co-wife to the wood
To tend her goats—you'll rue the day—left houseless in the solitude?
You promised me to keep her safe; basely have you betrayed the trust;
For your own ends you've ruined her and dragged my honour in the dust.
A king will vex by open force, by slanderous tongues our kith and kin;
A serpent by its spring and bite—but yours a deadlier wound has been.
I married her to have a son, to build for me a bridge to heaven,
That so the ancestral offerings, when I was gone, might still be given.
For who is like the sonless man—what bitterness is such as his?
In the three worlds he has no hope—life is one string of miseries.
What is my life now worth? Go bring a knife or poison, let me die;
We shall be glad then, both of us, but not e'en you so much as I."

From her he goes to Khullanā, and urges her by every plea
To shun th' ordeal's unknown risks and calmly face the calumny.
"Leave the ordeal's test alone; stay still at home, your proper place.
Were you by some ill chance to fail, how could I look men in the face?
E'en should there be some fault in you, 't is not for me to utter blame;
'T was I who left you thus exposed; ill I deserve a husband's name.
You wandered in the wood alone—women are weak by nature all;
Old stories swarm with precedents how soon they, left uncared for, fall.
Cease then your fear, I'll pay the sum, and should some cross-grained
wretch still pout,
I'll pay it down a second time—my purse will yet a while hold out."

"O foolish husband, if you give to-day,
Year after year you'll have the same to pay.
Year after year they'll wring by force their claim,
And far and wide will blow my tale of shame.

I must, then, brave th' ordeal—it must be ;
 I will drink poison if you hinder me.”
 Deep in his heart he knew her innocent,
 And from his face the cloud of trouble went.
 With lightened heart he entered now the hall,
 And asked their presence at his festival,
 And “*Khullanā*,” he said, “shall cook for all.”
 Most of th’ invited guests seem pleased to come ;
 Only *Nilambar* downward looks in gloom.
 “The tenth—my father’s *ṣrāddh* is on that day ;
 How can I then eat flesh with you, I pray ?”
 ’T was an old wound that rankled in his breast—
 The sore seemed healed, but still the merchant guessed.
 “I ask you not to eat our common fare,
 Eat rather what your *Brāhmans* will prepare ;
 But when the *ṣrāddh* is over, be my guest—
 Your simple presence is my one request.”
 “In *Gayā*’s shrine and *Purī*’s have I stood—
 I must not eat an alien gotra’s food.”
 Glancing askant in rage and wounded pride,
 In a rough voice the merchant thus replied :
 “Shall one whose ancestors have dealt in salt
 For fifty generations without halt
 Boast of his family, self-deceived and blind ?
 He retails salt to every low-caste hind,
 And out of every penn’orth sold by weight
 Steals a full quarter,—shall this boaster prate ?”
 Out spoke the merchant thus, with anger filled ;
Rām Kuṇḍa then, th’ attorney of the guild,
 Catching a signal in *Nilambar*’s eye,
 Put forth his hand and deftly made reply :
 “’T is all a caste affair,—then what’s amiss ?
 This one sells salt by caste, and potherbs this.
 You married a young girl, too young and fair ;
 She, keeping goats, has wandered,—who knows where ?
 A fish that’s lying stranded on the shore,
 Or gold or silver on a lonely moor,—

Such is the maid who lone in forests hies ;
Who can refrain from seizing such a prize ?
This is the common judgment of mankind,—
And who shall call that common judgment blind ?
If Khullanā be spotless, as you say,
Th' ordeal let her pass in open day.
Then send the invitations round, and we
Shall all be glad to taste her cookery.”
Poor Dhanapati, thus on all sides pressed,
Accepts the challenge and awaits the test.

In Ganges water bathed and then bedight
With garments as the moon or jasmine white,
Khullanā offers at the goddess' feet
The flowers and lamps and perfumes as is meet.
Then walking round the image lifts her cry,
“ Oh save me in this hour of jeopardy ! ”
Low on the ground she pleads with sobs and tears,
Till moved t' her deepest heart the goddess hears.
Before her suppliant in the room she stands,
And on the low-bowed head she lays her hands.
She promises her presence and her aid,
And Khullanā no longer feels afraid.

Meanwhile the merchant holds a council sage :
A hundred paṇḍits reverend with age,
Arranged in state on seats of honour all,
Discuss th' ordeal's ceremonial.
They call on Yama ; then, as in his sight,
A mantra on two peepul-leaves they write ;
Two casual strangers next are led aside,
And on their heads the symbols twain are tied.
Into the lake they dive,—all tongues are still,—
But what strange shouts of joy the city fill ?

With her eight nymphs the goddess in her car
 Looks down upon the contest from afar.
 They rise, but not together now as erst,—
 'T is Khullanā's foe gives in exhausted first.
 The leaves reversed, the divers plunge once more,
 But Khullanā still is conqueror as before.
 Says Çaṅkha Datt : "Th' ordeal was not fair ;
 There was collusion with the men, I swear.
 Leave all these tricks, and if you would decide
 Her innocence, some other test be tried."
 A deadly serpent next is brought,—its eyes
 Are two karañja blossoms in their dyes* ;
 Wildly it hisses, pent its jar within,
 The jar seems bursting with the stifled din.
 The merchant drops his ring inside, and loud
 Rises a cry of wailing from the crowd.
 But Khullanā, kneeling, lifts her gaze on high
 And calls the Sun to help her purity,
 And seven successive times they see her bring
 Out of its prison, safe, the golden ring.
 There was a silent hush, till from the press
 Rām Dān's harsh voice broke out in bitterness :
 "'T is all a trick,—that serpent's mouth was bound,
 Or 't was a poor dull worm that could not wound."
 A smith set up his furnace on the spot
 And heated there an iron bar red-hot ;
 Red like the newly risen sun it shone,
 Fear pierced the merchant's heart as he looked on.
 Upon a peepul-leaf the mystic line
 He traced and placed within her hand the sign ;
 They seize the bar with tongs as fierce it glows,
 And bring it reddening like a china rose ;
 But Khullanā, dauntless, utters her desire :
 "Thou life of all that lives, hear me, O fire !

* "The karañja flowers are pretty large, of a beautiful mixture of blue, white, and purple."—*Roxburgh*.

If I have sinned, then scorch me with thy brand;
 If I am pure, rest gently in my hand."
 She stretches forth her hands the bar to clasp,
 The burning mass is lowered into her grasp;
 With head bowed low she bears it all alone,
 Through the seven rounds she bears it, one by one,
 Till on the straw at last the bar she lays,—
 Up in a moment flames the straw ablaze.
 Still Çankha Datt looks on in discontent,
 And thus he gives his bitter envy vent:
 "I'm half afraid to interpose my say,
 But false ordeals—what are they but play?
 There was some witchcraft in it—all was plann'd,
 Hence was that bar like water in her hand."
 Another test was tried—the Brāhmans came
 And set on fire some ghī,—up flashed the flame;
 But Khullanā, where the flame was fiercest, turned,
 Dropped the gold in, then took it out, unburned.
 Then Mādhab Candra: "Call you this a test?
 It was a false ordeal, like the rest.
 Pay the sum down, ordeals all are vain;
 So, your wife cleared, your honour you'll regain."*
 Though sore provoked that thus each trial fails,
 Once more the merchant yields to try the scales,†
 Again does Khullanā, fearless, meet the event,
 Once more the proof proclaims her innocent.
 Then Ghūsha Datt comes forth the case to mend:
 "I sympathize with your distress, my friend;
 Your fellow-castemen, right and left, you see,
 Still wag their tongues whate'er th'ordeals be.

* The second edition here adds the account of another ordeal with *panai* water. A Bengali friend, whom I consulted on this obscure phrase, writes as follows: "*Pānā* is a plant which overspreads every foul tank; it is very common in Calcutta, and so is the word; *panai* means 'covered with *pānā*.' Water so covered is very cold, because it never feels the sunlight, and any person bathing in a tank covered with *pānā* is liable to have cutaneous diseases. The word is pronounced and written *pānāi* now." As the passage is omitted in the first edition, I have ventured to leave it out in my translation.

† See the Institutes of Vishnu, x (Jolly's transl., *Sacred Books of the East*, vol. vii); the innocent man weighs lighter at the second trial.

A lac-house was the test which Sītā passed,—
 To this one point they all come round at last.
 You are my mother's brother; this alone
 Would prove I have no interest but your own.
 Make a lac-house and let her enter in,
 This test will purge the faintest breath of sin."
 Then Mānik Cānd: "I must no more sit mute,
 This test alone will settle the dispute.
 It was this test proved Sītā innocent,
 How can we find a better precedent?"
 At last the merchant yields, with anguish filled,—
 But where's the architect such house to build?

A solid mass of gold, a gourd (?) in size,
 With solemn state is offered as the prize.
 On a high pole his banner flouts the sky,
 While drums and trumpets bray their hoarse reply.
 Town after town—the rumour fills the land,
 But all shrink hopeless at the strange demand;
 "A house of lac, like Rām's!" the whisper ran;
 "The gods' ordeals who but gods can plan?"
 Meanwhile her secret schemes the goddess laid
 And summoned Viṣwakarma* to her aid;
 Called by a thought he came, behind his back
 Stood Hanumat: "Go, build a house of lac."
 They go—an old man this, and that a boy—
 To undertake the perilous employ.
 The moon conducts them to the merchant's room:
 "To build the house of lac you need we're come."
 They stretch the measuring line and mark the ground,
 And dig a trench seven cubits deep all round.
 Of lac the walls are made, of lac the floors,
 Of lac the beams, the rafters, and the doors,

* The architect of the gods.

Of lac the struts and tie-beams every one,
Of lac the roof and all that's laid thereon.
The house thus built, away the builders went,
While all the guild gaze on in wonderment ;
" Her honour 's stainless," e'en Nīlāmbar saith,
" Who 'scapes unscathed from such a certain death."

But Khullanā, at the novel risk dismayed,
Turns to her old protectress for new aid.
The goddess hears her prayer of anxious dread,
And gently lays her hand upon her head ;
And tears of joy from Khullanā's eyes o'erflow
As she pours forth the story of her woe.
Awhile the goddess muses ; then her will
Calls Fire himself to avert the threatened ill.
Swift at her bidding mighty Agni came,
Eager to know what service she would claim.
" The fiery test my votary is to brave ;
Lo, I entrust her in thy hands to save."
He answered : " Cool as sandal will I be ;
Thy bidding is my highest dignity."
Then as a pledge to bid her fears begone,
In Khullanā's hand he lightly placed his own ;
'T was cold,—she shrank not as the fingers kissed,
Not e'en the lac* was melted on her wrist.

Around her neck the goddess' wreath she wore ;
And as she stepped within the fatal door
She fired the hall : the flames spread far and wide,
Swelled to the roof and soared aloft outside.
From her chaste body, lo ! their tongues retire,
Cold as the sandal is that blasting fire.

* Hindu women often wear rings on their wrists made of shell-lac.

High to the sky the dark smoke-pillars rise ;
 The gods themselves gaze down with wondering eyes.
 Loud as June thunder roars the o'ermast'ring blaze,
 E'en the Sun's horses rear in wild amaze !
 The rafters melt, the cross-ties, roof and all ;
 Melt the four walls, and in one crash they fall.
 A shower of flowers rains downward from above,—
 Ne'er did this æon such high courage prove !
 Poor Sitā's tale is all long-past and old,—
 We have heard it with our ears, but this our eyes behold !

Meanwhile the merchant beats his head and flings himself upon the ground ;
 In the mid flames he fain would spring, but that his friends his hands have
 bound :

“ Loved of my soul, I see thee not,—and life is worthless, reft of thee ;
 Where thou art gone I too will go,—I will be with thee presently.
 Ah, faithless husband that I was ! I left thee in the co-wife's power,—
 Hence all those wanderings in the wood, and all the misery of this hour ! ”
 The kinsmen weep in sympathy, with hair unbound and looks distraught ;
 And even Lahanā feels remorse when she sees all her spite has wrought.

The smoke cleared off, the fire burned fierce and bright,
 But oh ! no Khullanā appears in sight !
 In agony of heart the merchant turns,
 And wildly rushes where it fiercest burns,
 When from the very centre of the flame
 To his stunned ears a cry of “ Victory ! ” came,
 And forth she stepped and stood before the throng,
 Chanting aloud to all her ‘ victory ’ song.
 From her thick hair the drops of moisture rained ;
 The shell upon her wrist was still unstained ;

Still flowed her robe uninjured to her feet,
Nor had one fibre shrivelled in the heat.
As she stands radiant, her maligners all
Before her feet ashamed and prostrate fall;
And Çankha Datt is first to own his sin,—
How blind and obstinate they all have been.
“Curse us not, sister,” is their common prayer;
“Forgive the pride that made us what we were.”
Nīlāmbar Dās came forward with the rest
And tardily his error thus confessed :
“Count me your brother,—no ill-will I bear,—
Gladly I’ll eat your rice if you’ll prepare.”
Then said Rām Dān, his voice half-choked and low :
“You are no mortal woman,—now I know;
Who would believe me if the tale I told?
Who has e’er heard the like in days of old?”

Triumphant thus in all the various tests,
Khullanā now prepares to feast her guests.
They fill the court, arranged in order round,
Seated by precedence upon the ground;
And Khullanā herself, all smiling, waits,
And hands the rice to all in golden plates.
First soup of bitter herbs to give a zest,
Then potherbs with a savoury relish dressed;
Fried fish; kid curry,* and a thick rich broth;
And every dish is perfumed. Nothing loth,
The guests applaud the courses as they come,
And fragrant steam mounts up and floats through every room.
The lighter dishes next in due degree,—
Sweetmeats and curds, and rice-made furmity.

* This book is written by a Çakta, i.e. a worshipper of Durgā according to Tāntric rites; and Çaktas eat fish and kid’s flesh.

The Bengali Poem, Caṇḍī.

All wash their mouths, and, ending the repast,
 Camphor and betel-leaf are handed last.*
 Each guest receives his present when they part;
 The merchant's open hand wins every heart.
 Then to Durvāsas,† patron of the clan,
 A horse is given whereon sat never man;
 While Kauçiki ‡ receives her ewer of gold,
 And unto Sātghān's guilds their silken bales are told.

* These lines are repeated in the same words in another part of the poem, but with a different couplet at the end:

Then pulpy durian-seeds are handed last,
 And juicy mangoes finish the repast.

† A celebrated ancient sage.

‡ A form of the goddess Durgā or Caṇḍī.



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